49

THE JAI

THE MON
THE ALL-INDI

Ajit Prasada, M.
C. S. Malli

Vol. XXIII. Mad
Nos. 10, 11 & 12. Oct. Nov. &

Co

On Lord Mahavira and His
The Jaina Doctrine by *C. R.*
Some Thoughts for the Jain C
M.A., L.L.B.,
Adharma by *Harisatya Bhatta*
A Word to Jainas
A Note on the Gotras among
Jain Sacred places in South K
Notes and News
Bharat Jain Mahamandal
Resolutions
Jain Public Library, Rawal
Resolutions re : Shri Shatru
Obituary
All India Humanitari

ription :—
ents Rs.
, Ammen

JL
Q3m2, N05Ju.
N27 23.10-12
177885

Books.

	Rs.	A.	P.
C. R. Jain ...	1	8	0
" ...	0	4	0
" ...	0	12	0
es. (English) ...	1	4	0
(Hindi) ...	1	4	0
(Urdu) ...	1	5	0
...	0	4	0
...	0	4	0
...	0	4	0
...	0	8	0
...	1	0	0
L. Jaini ...	3	0	0
.. Narasimhachar	0	8	0
Indian Science Standpoint...By ...	1	0	0
H. Bhattacharyya	0	8	0
'ol. I. (Hindi) ...	3	4	0
Jain ...	7	8	0
tch ...	0	3	0
by Mr. Sumer- ...	0	3	0
Mr. Sumerchand ...	0	8	0
do. ...	0	14	0
nce in the original C. R. Jain ...	1	0	0
...	5	8	0
...	0	8	0

IA GAZETTE,

G. T., *Madras.*

Dr. G. B's Medicated Snuff.

Registered

Trade Mark

A Sovereign remedy for Neuralgia, Scrofula, Nasal Catarrh, Headache, Tooth-ache and such other kindred ailments.

Try a bottle and be now convinced.

Price As. 4/- a bottle.

REGISTRAR OF
15 MAR 1928
MADRAS

Sole Manufacturers :—

GURU BASAVA & Co., Ltd.,
Snuff Manufacturing Specialists,
Post Box No. 510, Park Town, MADRAS.

Tele: "**MEDICATED**"
Telephone No. **3272.**

S. C. Nagichettiar,
Managing Director.

KESARI'S
LODHRA

WOMEN'S FRIEND - A WEAPON AGAINST
ALL DISEASES and DISORDERS
Peculiar to Fair Sex

Has Made Several Homes Enjoy Health and Happiness.

Priced Low at Rs. 3 & 1-10 Per 12 & 5 ozs.

GET IT WITH PARTICULARS FROM YOUR CHEMIST, OR FROM

"KESARI KUTEERAM,"

Indian Chemists and Druggists, Vepery, MADRAS.
Telegrams "KESARI," MADRAS: TELEPHONE 3486:

KING OF TONICS.

When you are in need of the best Tonic, See you get the world renowned Salam Misri Murabba and build up your system.

An excellent and powerful remedy with sweet taste. Endows the whole system with a new lease of life. Unsolicited testimonials voluntarily awarded within India and Outside can be had free on application.

Rs. 1,000 REWARD

Will be given to anyone who proves that the certificates awarded to us are not genuine. (One may get the reward even through a Court of Law if he is refused the same on proving it. One tin in most cases gives perceptible relief and 3 tins a complete and permanent cure). Note the Trade Mark carefully while purchasing Murabba.

ORDER FOR A TRIAL COURSE

Price Per Tin **Rs. 2** Postage on 1 to 3 Tins **8 Annas**

Apply to:—**D. MANNA LAL,**
Native Doctor of Delhi.
Salam Misri Murabba Pharmacy,
BANGALORE CITY, J. G.

The Autobiography of Mahatma Gandhi.

1 Vol. Price Rs. **5-8-0.**

Apply at once to,—

THE JAINA GAZETTE OFFICE,

G. T. MADRAS.

Use the Star of India Pencils

Manufactured by

THE MADRAS PENCIL FACTORY,

Post Box 86, MADRAS.

STUDIES IN SEX

BY

By Prof. H. S. GAMBERS

1.	Control Over Birth (Illustrated) ...	As. 12
2.	The Hidden Side of Sexual Science ...	„ 12
3.	How to build up Manhood (by certain exercises and home methods) ...	„ 8
4.	How to live a continent life (by certain exercises and baths)	„ 8
5.	Sterility. Its Causes and Treatment ...	„ 10
6.	Painless Childbirth	„ 6
7.	Protection against Venereal Diseases ...	„ 4
8.	A course of Four easy Yoga Exercises for increasing retentive power tenfold	„ 6

Complete set of eight for Rs. 3 only postage extra.

Books worth less than Annas 12

are not sent per V. P. P.

Better send their value in stamps.

Detailed tables of contents supplied free.

BRIJMOHAN & CO.,

Katra Nihal Singh, Amritsar.

Telegrams "HONESTY." *Telephone "941."*

FOR ALL PHYSICAL AND MENTAL DISORDERS

USE

Atank Nigrah Pills

THE TONIC OF TONICS

These pills are the Speediest and most effective Medicine

Price Rs. 1 for a tin of 32 Pills

A detailed catalogue free from :—

ATANK NIGRAH PHARMACY,

26, Broadway, Madras.

OUR NEW PUBLICATIONS.

The Dramatic History of the Christian Faith.

BY

Dr. J. J. Vander Leeuw, LL. D.

Gives in a vivid, realistic manner the history of the times when Jesus the Christ appeared in the world and the manner in which Christianity was spread in the old Roman world, together with the various phases through which the Faith passed till the time of St. Augustine the Mystic. Pages 171.

Price Cloth Rs. 3-8-0.

Boards Rs. 3-0-0.

Reincarnation and Islam.

By

Nadarbeg K. Mirza, *Bar-at-Law Karachi* The author, with references to the Holy Quran itself, shows how Reincarnation and Karma are universal truths and find a deep place in Islam.

Price :—

Wrappers Rs. 0-14-0.

Boards Rs. 1-2-0.

IMPORTANT BOOKS.

For all Freemasons

1. The Hidden Life in Freemasonry.

By C. W. Leadbeater, 33°

Cloth and gold. With a Rolled Coloured Picture of the Masonic Temple and 11 Plates, 3 of them Coloured. Price Rs. 9.

Boards Rs. 7-8.

2. Glimpses of Masonic History.

By C. W. Leadbeater, 33°

With 12 Plates and the Frontispiece (of the Author). Cloth and Gold. Price Rs. 7-0.

Boards Rs. 6-8.

This is a most fascinating book, in reality a second volume of that which its learned author has just published, *The Hidden Life in Freemasonry.*

NOW READY

Second Edition

The Masters and the Path.

By

The Rt. Rev. C. W Leadbeater. With a Foreword by Mrs. Annie Besant. D. L. (Revised & Enlarged) Pages 484 and Index. Together with a new coloured picture of the Wesak Valley in the Himalayas.

Price Cloth & Gilt Rs. 8-4

Boards Rs. 7.

Theosophical Publishing House, Adyar, Madras.

KUSUMA

Guaranteed cure for Gonorrhoea for both sexes. Stops burning and pricking sensation and discharges of all nature in 24 hours.

1. Phial Rs. 2, V.P., Extra.

ANANDAKUTEERAM,

3, Bairagimatam Street, MADRAS

TESTIMONIAL.

Col. D. Dawespelly Bart, B.A., M.D., LL.D., B.M.S., Madras. Kusuma which I tried on several of my patients have given utmost satisfaction.

WANTED

Students—In every town and every village of India—to qualify themselves as CERTIFICATED ACCOUNTANTS and high salaried Office Assistants through home study for our Correspondence Courses. Small monthly fees accepted. High class Diplomas and Certificates awarded. GOVERNMENT and LONDON EXAMINATIONS COACHED with guaranteed success. Our Special PROSPECTUS No. 65 with numerous testimonials from old students and a Wall CALENDAR for 1926—1927, are SENT FREE to any address on request.

THE INDIA SCHOOL OF ACCOUNTANCY,
Post Box No. 2020, CALCUTTA.

"THE VASAVI"

The Telugu monthly organ of the Arya Vysya Youth Association. Edited and published by Mr. T. V. Bhagavat, B.A., B.L., M. R. A. S. It is a high class Journal dealing with the social, educational, economical and other matters except politics concerning the Vysya community. About 3000 copies are circulated every month. Annual subscription Rs. 2.

For copies write to :—

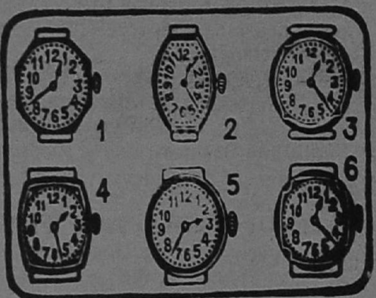
THE VASAVI OFFICE,
154, Puraswalkam High Road,
VEPERY, MADRAS.

ALL AT HALF PRICES!

22 Ct. Rolled Gold Wrist Watch

Guaranteed for Ten Years.

Original Prices. **Rs. 14.**



Half Prices. **Rs. 7.**

THIS IS THE SPECIAL OFFER FOR THE

NEW YEAR

22 ct. Rolled Gold Wrist Watches made with perfect mechanism and workmanship. Guaranteed for TEN YEARS. Handy to wear and beautiful. Supplied with fine Silk Strap. Any shape any design.

Sale Price Rs. 7 only.

Write now to save disappointment,

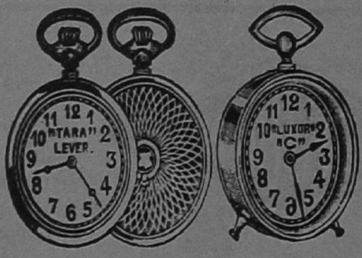
SWAN HOUSE,

Post Box No. 508. P. T. MADRAS.

A FREE OFFER

of 'C' Regd. Time Piece . .

GIVEN FREE



TO ANY ONE

Ordering for our "TARA" registered Lever 18 carat Rolled Gold Pocket Watch, with stamped guarantee of five years on the dial by the manufacturers, costing,

RS. FIVE.

WE GIVE OUR "C" REGD. TIME-PIECE, FREE OF COST

WRITE NOW: ONLY A FEW MORE— A LIMITED OFFER.

Apply to :—

Captain Watch Co.,

Post Box, 265 MADRAS

TALISMANS AND CHARMS

For those People to avoid all Sorts of Misfortunes and enter the Gates of Successful Life.

For Success in Spiritual and Religious Life	Rs	10	0	0
For Honour, Riches, Learning and Greatness		7	8	0
For Health, Physical Strength, &c.		7	8	0
For power of Eloquence, Speeches, &c		7	8	0
For success in any Undertaking or Litigation, &c		10	0	0
For success in Sport, Racing, Cards, Games of chance &c.		7	8	0
For success in Trade, and Business		10	0	0
For men's Love to women		7	8	0
For Women's Love to men		10	0	0
For Love of Opposite Sex, attractive power		7	8	0
For Agricultural Prosperity, Faring, Good Crops, etc		7	8	0
For success in Mining, Plumbago, &c		100	0	0
For success in gemming		225	0	0
Rabbi Solomon a Special Talisman for every success		15	0	0
Specially valued and worn by every successful Hebrew, 2nd quality		21	0	0
1st quality		30	0	0
Extensive life reading one		15	0	0
Do Two		25	0	0
Do Three		30	0	0
Do or more (pes Reading)		10	0	0

Always the full amount should be remitted in advance. No. V. P. P.

Note – A money Order or Indian G. C. Notes will bring the Talisman to your door.

D. A. RAM DUTH,
Astrologer,
No. 30 & 55, (M. D.) Cheku Street,
COLOMBO. (CEYLON.)

BEEJBUND

If one Pill is taken two hours just before supper, restores manly power and gives vigour to the system. If taken for 3 days positively removes Spermatorrhoea. If taken two bottles continuously, sure to remove Impotency

One Phial of 20 Pills Rs. 2 (V.P Charges Extra)

ARYA VAIDYASRAMAM,

3. (H). Bairagimatam Street, Madras

TESTIMONIAL.

Hon. Col. D. Dawespelly, Bart, B.A., MD, LLD., Ph. D., BMS, Principal, Electric Medical College Madras, writes. "Beej Bund" which I tried to several of my patients has given utmost satisfaction in completely irradicating all symptoms of impotency, and other allied sexual disorders"

THE

SOUTH INDIAN

Humanitarian League, Madras.

Is the best Institution for the propagation of Ahimsa
As such it is the most deserving of your help.
Please help the League as much as you can.

Aims and objects :—(1) To protect all living creatures from all kinds of cruelties by all possible means

(2) To educate public opinion in favour of vegetarianism from the point of view of health and the highest principles of mercy and against meat-eating and drink habits.

(3) To draw the attention of the people towards the stoppage of animal sacrifice of all kinds whether they are sanctioned by religion, custom, or otherwise and to appeal to the authorities to have them discontinued.

(4) To propagate suitable Literature relating to "Non-killing" among the people in all the provincial languages, to carry on propaganda among non-vegetarians through propagandists and to adopt such other methods as may be appropriate for the purpose.

(5) To take up other questions in the interests of human welfare provided they are non-political.

How to help the League.—You can help the League either by becoming one of its patrons by paying a donation of Rs. 1,000 or more; or by becoming a Life-member by paying Rs. 500 or more; or by becoming a Donor by paying Rs. 250 or more or by becoming an Ordinary member by paying a monthly subscription of Rs. 4. 2, 1 or As. 4 as you please.

For Rules and Regulations and full particulars please write to :—

The Honorary Secretaries,
The S. I. Humanitarian League,
436, Mint Street, MADRAS.

ॐ

THE JAINA GAZETTE

Vol. XXIII Nos. 10, 11 & 12. } MADRAS OCT. NOV. & DEC. 1927. { WOLE Nos. 268, 269 & 270.

ON LORD MAHAVIRA AND HIS RELIGION.*

Message from Mrs. Rhys Davids, D. Litt., M.A.,

President Pali Text Society, Lecturer on Pali and Buddhism London School of Oriental Studies.

JAINA brothers and sisters! I have been asked to send you a few words for this festal occasion; I thank you for the honour you do to me. To-day you are thinking of the past. It is a worthy thing to do. It is yet more worthy to be thinking of the present, of the future, Vardhamana did so. With the future of man in view, he taught the men and women of his day, not to dwell on the past and how to copy it, but how to live so as to express their own present in view of the future.

Vardhamana did not teach any of the wordy metaphysic which, in medieval and modern times, has grown up and around what has survived of your older scriptures. He led a great movement not in wordiness, but in life, a movement of the new will to bring to new and fuller life what we here call religion.

What is religion? In Vardhamana's day it was called Dharma. Dharma meant not what is done, not just how men act, but how a man might and would act, if he willed the best, if he chose the best, if he followed the best of which he was capable. Dharma is the May-be, the Should-be, the Ought to

* Messages sent to the Jain Mitra Mandal, Delhi on the occasion of its celebrating the 2525th Birth-Day of Lord Mahavira on the 14th of April Last.

be. Dharma is the Right. Now the Right is ever better than what *is*. Thus Dharma is to express the present in the light of the future. It involves a perpetual Becoming. It is to leave the past behind as past, even as the youth leaves behind the ways and words of the child. And the Dharma or religion in every man and woman is the inner urge or will to choose the better, and having chosen and followed the better, to become a better man or woman than he or she was before. For we are as we live. Jainism and Buddhism taught that.

Those early days you have to-day in mind saw Jains, saw Buddhists picturing this seeking the better and growing better as a WAY, a Wayfaring. All life had come to be called a Way, *samsara*. But the right way, the dharma-way of wayfaring, the way of wayfaring which would lead to the End—this was called MARGA. The End Jainas and Buddhists both call by negative names: 'release,' end of ill, nirvana. Where men's thoughts are weak, where their will is weak, their words will be weak. Men's will about the future is, has ever been weak, so they have used weak negative words. The end of Ill of all kinds is the being utterly WELL. Absolute Health of the very Man in each of us, not of the body, not of the mind, but of the very Thee, the very Me :—this is the very end of the Way of the worlds; this is that Divinity for which neither you nor we have as yet a fit name.

For the End cannot be attained on earth, past, present, or future, with earth-ideas, no matter how saintly the man of earth. The Marga is a Way of the worlds. And here the old scriptures, from which man has learnt much, fail him. To walk better in that world-way we need more light of knowledge to help our faith. The Helpers, the Jinas—I would that you called them Helpers !—are not only of the past. If this day of dwelling on a Helper's past make you look forward and seek new light for the present, as he, in his earth-day did, he will know his work was not in vain.

Prof. W. ScHUBRING. Professor at Hamburg, writes :—

"In reply to your favour No. 2864 dated 30-12-26. I beg to

177885

express my sincere wishes at the occasion of the 2525th Birthday's Anniversary of Lord Mahavira on the 14th of April. When your request reached me, my critical German translation of parts of the first and second Angas were coming out. With it, I beg to publish one more token of my admiration for the great teacher and for His religion."

Felix Valvi, 117, Lue de Lausanne, Geneva, Switzerland, writes :—

"So I consider Mahavira as one of the most living philosopher of mankind, whose teaching has an immense historic importance and profound actual value. Those Europeans who ignore Eastern philosophy and religious history, might continue to write History as if the East had not existed in the realm of ideas, but no seriously minded scholar and philosopher should henceforth begin the Story of Human Thought without giving due attention to the great sources of Indian Philosophy, among which the Jain System is one of the most fascinating."

Prof. Johannes Hertel, Ph. D. Prof. of Sanskrit of the University of Leipzig, writes :—

My admiration of his (Mahavira's) person and of the immense cultural influence he has exercised over all India are well-known from my numerous previous publications, and you will be aware of the fact that my pupil, Charlotte *Krause* Ph. D, is now studying in India under the direction of *Itihsatattavamahodadhi Suri Vijaya Indra Suri* in order to thoroughly know the literature and the doctrines of the Jains, and to teach these branches of knowledge in our University when, after 2 more years, she will have returned to this country. No word of praise would be more eloquent than this simple fact.

Prof. M. Winternitz. Opatovicra, 8 Prague. (Czecheslovakia) writes :—

"To my mind it is the lasting merit of Mahavira's Religion that it has emphasized the old Indian Teaching of *AHIMSA* more than any other creed in the world, and what is even more, that in the long history of Jain Religion Ahimsa has always not only been taught but also practised, and violence has played *no part* in it. May the Jainas continue to spread the Doctrine of

JC
03mmg N05 547. N 27.23.10-12

NONVIOLENCE—which means not cowardice but *courageous will to Peace*—in the whole world."

Herbert Warren Esq. 84, Shelgate Road, Battersea, LONDON, S. W. 11, writes:—

"The teachings which I have heard and which are given as having come down from one who had developed omniscience in the human state are to me superior to any others which I have heard, and if it is any satisfaction to the Jain people in India to know that there is at least one man in England who believes the teachings then I am glad enough to send these few lines to say so. I think that is all I can write at the moment; the teachings themselves are better known to the Jains than to me and for me to repeat any of them is therefore unnecessary and to no purpose."

Mr. C. Vijiaraghavachariar, Salem, writes:—

"Lord Mahavira was one of the great men who were the makers of this ancient India where the greatest problems of life were long and deeply pondered over and solutions reached for the benefit of mankind, problems and solutions which have invited the attention of some of the great thinkers of modern civilised countries. Above all it is ancient India that has been teaching mankind that it is the nexus of truth and love that hold mankind together. In evolving and inculcating the practice of the noble doctrine of Ahimsa, love of man because he is man and kindness to the mute creation, Lord Mahavira and his twenty-three predecessors had a large share. Ancient India not only bestowed this choicest gift on man but followed up its precept and afforded shelter and protection to all peoples of the world so soon as they set foot on Indian soil and allowed them freedom of conscience and liberty to enjoy life generally with a generosity, now, alas, often forgotten and no where else witnessed to the same degree yet."

Manilal H. Udani, M.A., L.L.B., Rajkot writes:—

"The life of Lord Mahavira is an ideal life, a perfection itself, any particular virtue of which if followed would inspire every human being with divine spirit. His love and obedience to parents, His love towards all animals, His austerity, total

self-denial, complete self-control, unparalelled peace of mind, forgiveness to those who caused Him greatest pains and His search for Truth and after finding it putting the treasure open to all, are all virtues so unique that they require to be studied and followed.

He has shown the path of Nirvana and shown practical way to Nirvana to those who desire it. In the present struggle for existence and when religion has become only a name, if one were to read the life and teachings of Mahavira one will feel reality in life and will get complete satisfaction in every vicissitude of life."

The late Rai Bahadur J. L. Jaini wrote as follows :—

The 2525th Birthday of the Light-giving, Life-giving Lord has dawned today. $2\frac{1}{2}$ millenniums and a quarter of a century ago, the All-seeing Lord, the last Tirthamkara of Jainism in this Bharata Ksetra, was born. Passionless He was; and the personification of Peace and all-embracing compassion. The hundred indras took pride in being His slaves. All the Heavenly Hosts adored Him. The joy-and sorrow-chequered Earth laughed, and trembled with all-pervading delight, which suppressed, even negatived, the distress of the land. Peace and Brotherliness prevailed wherever the Lord moved, as child, boy, man, monk and the Liberated-Leberator. He saw, pursued and preached the Path of Liberation (*Moksha-marga*) for all, believers and unbelievers, born and unborn. His life has been told often and may be retold by other people here. Thus it need not detain me.

I turn only to a few most catching lessons left to us by the Lord. He gave Jainism its last Go-out into the World. Jainism when true to itself, and not distorted, mutilated, or strangled by compromises, is Truth itself. To me personally TRUTH and this JAINISM are identical. If Truth does not cover Jainism, it is not Truth. If Jainism does not exactly coincide with Truth, it is not the Jainism, which I have seen and felt. This Jainism deals with facts, with all facts of Life and Death and with nothing but Facts. Fancies and figures are ornaments or colours in its exposition; but facts are its subject-matter. Jainism goes to the root of things. The phenomena are real; but their inner

reality, their ultimate entirety, the noumena of the Universe are the real goal of Jainism. The *Tattvartha* all substances ascertained as they really are, is the aim of Jainism. The eternal Realities, the real Eternities of the Universe form the contents of Jainism. The two great categories of the Critical Philosophy of Kant——Time and Space———are the two of the six constituent Substances (Dravyas) of the Universe. They form the Stage of the whole Drama of the Universe. The name of the Drama is Nothing-Infinity. Its subtitles are : Nothing-in-all; All-is-Nothing. Jainism proves to perfection that all the multitudinous life of the Universe is nothing in reality; and that even this Reality is futile, limited, merely a unit-drop in an Ocean of Infinity. There is nothing greater than Omniscience, possessed only by souls ready to enter Nirvana or Moksa. There is a huge infinity of such. Among the Omniscients also the position, dignity and sanctity of a Tirthamkara are supreme. And yet, there have been such an incalculable long, long Infinity of Tirthamkaras that in the whole limitless array, *one* Tirthamkara is also like nothing. This Infinity of Omniscients, this endless series of Infinite Omnisciences is soul-staggering, soul-stupefying. It compels a consciousness of supreme Nothingness, or Eternal Transitoriness. Here Jainism touches Buddhism. But Buddhism got caught in this transitoriness. Whereas Jainism gave it its true place and saw and posited side by side with it the fact of an undying Reality, Eternity, also living along with this all-pervading Transitoriness, Anitya and Loka——Transient and the Undying Universe——are both important and essential Reflections (Bhavana) of Jainism. The two combined bring out fully the Insignificance of man, of matter, of all substances, except the Great Fact of ONE OMNISCIENCE, itself. Here Jainism touches the Hindu Vedanta and the Mohamedan doctrine of *Vahdaniyat* monotheism. Verily the extremes meet. But Jainism differs radically from both. Vedanta holds that all except Brahma or Par-Brahma is Avidya (Ignorance) or Maya (Illusion). Jainism says that all except the Soul is unconscious; but neither illusory nor unreal. Again Jainism is monotheistic in holding that God is All-knowing or Omniscient

and that there is only ONE kind of Omniscience; otherwise it holds that there is an Infinity of Omniscients, Thus it is Polytheistic. In another sense still, Jainism may be said to be Atheistic Polytheism, *if by Atheism is understood the denial of God as Creator of the Universe.* It is necessary to emphasise this condition, otherwise it is a gross mistake to call Jainism atheistic, because no religion has or perhaps can possibly have a greater plurality of Gods than Jainism. Yet again, Jainism may seem to touch Agnosticism. When the Soul is staggered by a contemplation of Time and Space and living souls and non-living matter, moving and resting in Eternity and Infinity, and performing the ceaseless Drama of the Universe, the Soul, the finite, mundane, matter-clad, soul may well stand aghast and feel that: "the whole is unknowable,". But of course the consistent postulation of Omniscience by Jainism is a complete answer to any charge of real Agnosticism.

It is sometimes asked:

Is this Jainism fit to be the Universal Religion? If so, why has it not become so?

The answer to the first question is "Yes" and "No." "No" because its moral code is very high and exacting. It demands too much giving up of the senses and the world of matter. "Yes," because if Jainism is identical with Eternal Truth, as I hold it to be, it and it alone can be the Universal Religion of Mankind when a majority of men and women are prepared to see the Truth and in need of receiving it in their hearts for making it the guide of their feelings and action.

The non-expansion of Jainism need not surprise any one. It is a fact that Religion is unfashionable now. The clergy of all religions have no secular or religious power, although people do profess a belief in God and in God's intercessory powers on the prayers of the clergy etc. Jainism from the mouth of the Omniscient Himself, says that the present aeon, or half-cycle, Avasarpini, is of a retrogressive nature, in which piety, power, and nobility go on declining, till they reach the nadir and the 49 days' hail, rain and storms of dust and fire come to drown the sin-saturated, shameless Earth in destruction, so that the new half-

cycle, Utsarpini, of the progressive nature may take birth, and piety, power and nobility begin to grow and grow once more. It is noticeable that this era of sin and sorrow in one full cycle extends only over about 84000 years, whereas the cycle consists of countless years, thus showing the great white and optimistic character of Jainism, according to which even in this World, piety and nobility last for an immeasurably longer time, than their opposites. But of the above 84000 years we have passed only about 2500 and one may pause and think : "When the infancy, mere babyhood, of the 84000 is like this, what will be its boyhood, youth, manhood and decrepit old age?" No wonder that chastity and modest reserve in Woman and truth and service in Man, are becoming less and less all over the world and sensuous self-indulgence, shameless self-seeking in Society, Politics, Trade, even in the application of Knowledge and Art should be the growing order of the day. The ape in man instead of dying is predominating. The dream of Chandra Gupta Maurya, the Greek Alexander's contemporary, seeing monkey on the Throne is coming true. The Ape and the Beast are ruling our lives. We wear human forms; but most of us at most times feel and act like the ape and the beast. Pass through any Indian street or market, fill yourself to over-flowing with keen, live, penetrating sympathy, enter the hearts of the men and women, whom you see in the street and the market, and in most cases you will find that their humanity is conquered and ruled by the brute feelings of cruelty, self-seeking fraud, hypocrisy, criminal desires, revenge, wish to hurt others for their own gain (and sometimes alas ! even at some loss of their own); etc. etc. etc. And this frame of mind is getting more common and more confirmed daily everywhere. Economic and political pressure may be partially responsible for it. Poverty and ignorance ever form a joint family with illiterate imbecility and criminal and sinful mentality. But the fact remains that the whole of Humanity is deteriorating. Diplomatic phrases and policy are all pious labels for impious life. The Newspapers, Magazines, Novels, etc. may claim and cry that the world is better and nobler to-day than yesterday; but it is an illusion.

The truth is otherwise. Except in apparent and body-pandering, soul-stifling Materialism (including the discoveries of science, aeroplanes, television etc. etc.) in every thing, Humanity is more worried, less contented and calm than it was yesterday. The "noble savage" is a reality, not a myth. He is seen in Jainism as above; he is postulated in the sacred Books of the Jews, Christians, Mahomedans and Hindus. He is the antithesis of the "ignoble cultured" who is fast growing like gnats in a cesspool, and who is prophesied in all religions as becoming universal when the End of this course of the world is nearing.

Thus it is that any kind of Religion, Universal or non-Universal, new or old, our own or our neighbours' is not needed by our brothers and sisters today and is not likely to reach their inmost hearts.

There are other, less practical considerations also. Our intellects are limited. Our means of knowledge are limited and can give only *some* aspects of Truth. Our chances and inclination, and social and economic obstructions to gain knowledge are such that it is a wonder that mankind has even so much smattering and superficial (may be even misleading and misunderstood) nodding acquaintance with the topics of Truth. The rule again is changed. The monopoly of the 3 R's by the priests and clergy is no more. When Religion monopolised learning, even literacy, the most learned men were real saints, the seers of the seen and the unseen, the real leaders, guides and inspirers of weak, deluded humanity. Now the 3 R's are brought to every door. The newspapers, whose owners are as money-making and money-seeking and therefore mammon-bound as the rest of us, are our nearest and most constant guides or misguides. The leader or leaderet in our daily is our sole friend, philosopher and guide in political, moral and social matters. It is the old hut of Manu or other saints and monks. And yet we all know that it is the property of some distant hidden money magnate, who dictates what shall be written and what shall not be and how and when, according to the why in his own bosom and according to his own needs and wishes !

Indeed to-day we are faced by hopeless self-contradictions. We want Peace and Plenty and Power. We expect these to come from outside. We expect these to be given to us by others, to be forced upon us and into us against our very will almost, because in our inner hearts we have installed and enshrined Unrest, Poverty and Weakness, which are the contradictions of what we want. We identify ourselves with discontent and imbecility. We have become discontent, and dishonesty personified; and yet we expect to have peace, plenty and power. We talk of an honest selfless, all-satisfying society, as if society is something other than a mere summation of its individuals, i.e., ourselves who are palpably, and in most cases, even deliberately, dishonest, selfish and all-destroying and all deceiving. Thus it is that humanity with God-on-lips has Satan or many Satans in heart, Peace and Rich Contentment can come to me only when they come to all; when I and most others feel and wish that all, or at least most, men and women may have peace and contentment. If the youths of one class or community go to *melas* and mixed gatherings to cast, not chastely admiring, but lasciviously polluting eyes on the maids and women of the country, how can the women of their own class or community claim or achieve immunity from similar degradation and insult from the youths of all the other communities ? If the followers of one religion hold in ridicule, contempt, abhorrence, disrespect or irreverence the religion, rites and practices of another religion, howsoever different they may be from their own, the result is bound to be indignant retaliation and a general tumult of communal friction and expulsion of true religion from the hearts of all and from the face of the country itself. For the same God or Truth is seen by different religions from different standpoints and the reverence of my Muslim or Christian brother for his Quran and Bible, for his mosque and church, for his Mecca and Jerusalem is not a whit less pure, sincere or divine than yours and mine for our *Tattvartha Sutra,* for our temples and for our Sikharji or Shatrunjaya. A feeling of the ultimate equality of all before God and eternity, as evidenced in our mortal lives by the patent equality of all in Birth and Death, is essential for

true fraternity in Religion, Politics or Society. Whenever any creed, caste or community ensures such equal fraternity, it becomes all-conquering to the extent to which it ensures it in the instincts and practices of the members of its fold. This to my mind is the only possible practical meaning in Mahatma Gandhi's preaching of untouchability. Of course the deepest truth of the preaching is that all honest—labour, however low or unpalateable, is divine. This is the teaching of Ruskin also. A hard-working scavenger is as honourable and divinely engaged as a King on his throne, a priest in his temple or a lawgiver in the domain of Law. Deification of Labour raises all Work to the level of God himself. Therefore untouchability is a crime against society and a sin against God. And it is a vicious boomerang which returns to the wicked thrower. It recoils. The Hindus' persistent untouchability, practised against their Hindu and Mahomedan brethren, has recently brought out the new untouchability of Mahomedans against Hindus. Justice cannot blame the Mahomedans. The Hindus have asked for it. One may say: they have extorted it. They took it for a boon, but it has proved to be bane. The selfish narrowness of caste is suicide. God or nature has meant the whole world of matter and mind to be at the disposal of all, to serve the best end of all people. By erecting the barriers of caste, colour etc., we give up our claims to all the sunshine and ozone of life, and imprison and limit ourselves within the four walls of our self-created conventions, in Politics, Morals and Society. Truth is free as ever. Cramped limitation is a negation of Truth. The rosy Dawn which pleases all and brings cool rest and hope even to the most suffering patient, the life-giving Sun which shines equally on the Crown of the King, the lice-infested rag of the beggar, the repulsive sore of the leper, the rich offering of the devoted Emperor, and the foul excretion of the foulest of living beings,—this Sun is the symbol of Truth. Truth is like the Sun, unhampered and unhamperable. Where limits come in, Truth flies out: Truth thrives on equal fraternal freedom for all. Such freedom is richly and perfectly achieved by Jainism in theory, in its philosophy (Dravyanuyoga). But in the practice of its

followers or professors, Jainism seems to have achieved, equally richly and perfectly, the negation of this freedom. Therefore although fit to be the Universal Religion of mankind, Jainism is merely an unknown and unhonoured creed, confined only to a million and a quarter of the mercantile classes of India

We must realise ourselves and publish most broad-cast to the whole world that *Jainism is a measure, a standard, a norm for the sum-total of the Life of all living beings, human, supra-human and infra-human.* It is not the monopoly of so-called Jainas. It is not even their characteristic. It is a colour, a character, which in different degrees is found in all life. All living beings——men and women of all countries and colours and creeds, the ferocious beasts of the jungle and the forest, the birds of the air, the fish of the sea—all possess the colour and character of Jainism in their own way, to some extent or other. All of them find their proper and right place in the 14 Spiritual Stages, in the 14 Soul-Quests and in the 14 Soul-Classes, as described and elaborated in Jainism. Jainism is the most complete Theosophy and Rationalism in one. It is time-honoured. It is truly, unavoidably, obviously Universal. Its ideas of Omniscience and *Maha-Satta,* the Supreme-isness, are the oldest known adumbrations of the ideas of the ultimate Holism developed by General the Right Honourable J. C. Smuts of South Africa in his *Holism and Evolution* (1926). Indeed, Jainism may rightly be said to be the Key of all known Creeds, at least in the sense, that one who knows Jainism well, can understand the true inner teachings of all Religions better than otherwise. Again Sympathy, Compassion, Ruth are dear to all. Ruth is almost the whole of truth; and Jainism in the position taken up in these lines on this Vira Jayanti day are both identical and freely convertible with the Omniscient Lord Mahavira. He is Jainism. He is Truth. Truth is HIS WORD. JAINISM is Compassion, Sympathy, Non-violence, Love, Selfless-service. Thus also, we find the whole of Humanity and sub-Humanity bound (and bindable only) by the eternal ties of mutual service, love, and trust, so that all should be able to make the very best use of their opportunities and powers and to rise up to their fullest stature in morals,

intellect and every-day conduct; every hour, minute and instant of their visible mortal lives. Victory to TRUTH!

THE JAINA DOCTRINE.*

by C. R. Jain.

Namah shri Vardhamana e nirdhutakalilatmane
Salokanama trilokanama yadavidya darpanayate

Tr. I bow to Shri Vardhmana Mahavira who has washed off the impurities of karmic filth from His Soul,
In Whose Perception scintillate the three Worlds and the infinity of Space, as in a mirror!

....

Mr. President, Brethren and sisters, or, as you say in the West, ladies and gentlemen :—I am very pleased to have this opportunity of discoursing on the Jaina doctrine to the present distinguished company of the great French people who are noted for their keen intellectualism, and I thank this great Association of the Friends of the culture of the East, and especially its Hon. Secretary and the Joint Secretary, Mlle. Gadet and Mlle, Soudmann, for arranging for the present lecture. You remember that I offered salutation to the Holy Tirthankara Mahavira at the very commencement of my lecture. The reason of this is that we the Jainas always offer obeisance to the Tirthankara who is the ideal of Perfection for ourselves, at the commencement of a religious lecture or discourse, to purify the internal and the external atmosphere from passion, prejudice and other like causes of error and falsehood. The Tirthamkara is the most perfect of men. He has attained to the purity of spiritual life, and become a God. He is Omniscient and enjoys unexcelled happiness. The Jainas will not follow any one who is not omniscient, or who has motives of his own to serve still left in him. The Tirthamkara is both Omniscient and devoid of personal motives and considerations. It is obvious that the word

* A lecture delivered in the Association Francise Des Amis De L'Orient, France, on 28-11-1926.

of one whose knowledge is not perfect or who has his own interests to serve even in respect of a small matter cannot be depended upon. Consciously or unconsciously such a person is sure to mislead his followers somewhere or other ! Mahavira, the last of the twenty-four Tirthamkaras who appeared in the present cycle of time. was the proper Teacher, because He was all-knowing and absolutely devoid of a motive and personal considerations. Buddha, who was a junior comtemporary of the Holy Tirthamkara, and who, according to Sanderson, was at one time a disciple of the great Mahavira, referred twice to the Jaina claim that the Tirthamkara' was *sarvagya* and *sarva darshi* (a knower and perceiver of all things). These references are to be found in the Majjhima Nikaya of the Buddhist Scriptures. And some centuries later, we find the celebrated Buddhist Logician, Dharmakirti, referring to the example (drishtanta) of two of the Jaina Tirthamkaras, the first and the last, as endowed with Omniscience in one of the illustrations, in his famous work, the Nyayabindu. In the Scriptures of Hinduism, too, Rishabha Deva is acknowledged to have attained omniscience.

The Jainas maintain that all souls are naturally endowed with the attribute of omniscience, so that the Tirthamkaras were no exception to the rule. But we shall have to refer to this matter a little later on again. The reason why obeisance is offered to the Tirthmakara is not because He will be pleased with such homage and grant us something, but because He is the ideal for the devotee's soul who himself wishes to become like the Tirthamkara, in all respects. This he hopes to attain by following in the footsteps of the Master.

The Jainas accept no teaching that is not scientific. They hold that wherever there is a fact it must be of a clear and definite and certain nature. It is not in the nature of a fact to be vague and uncertain and indefinite. And since definiteness and certainty appertain to science, the Jainas maintain that all facts are capable of intellectual demonstration, and of being established by scientific investigation. As for the practical side of religion, the Jainas urge that nothing that is unscientific or vague can ever be relied upon for producing immediate, certain

and unvarying results. The Jaina term for science is *vastu-svarupa* (the real nature of things), what does not conform to *vastu svarupa* is naturally not scientific. The Jaina Doctrine is known, consequently, as SIDDHANTA (the established TRUTH).

A SIDDHANTA like the Jaina Doctrine, must necessarily proceed by the formulation of a method of investigation which will faultlessly lead an enquirer to Truth, speedily. Such is the Jaina Logic and the world-famous theory of the Syadvada. There is not time enough to go into this subject at present, but I will merely mention that the basis of the Jaina *VYAPTI* (the basic force of a logical deduction) is a relationship, between different things, that is unalterable, fixed and unvarying, as for instance that between youth and old age, the latter always following the former, and never otherwise. This one rule if properly observed will lead an investigator to pure TRUTH in the shortest possible time, and it will be impossible to go astray while following it!

Turning to religion itself, the Jaina wants to know in the first instance why he should engage himself in the worship of any man or god or super-God? He analyzes his wants, and discovers that behind all forms of human cravings and longings and desires there is only an insatiable thirst for happiness. Happiness is what all living beings seek, and it is the aim of all their activity, whether instinctive or intellectual! Further analysis reveals the fact that happiness is not possible for him who has constantly the fear of death gnawing at his heart, and also for him who is ignorant. In short we want immortality, all-embracing Knowledge and uninterrupted Bliss, and will not be satisfied with anything less.

Now, Jainism discovers that the soul is by its very nature

1. a simple substance, as distinguished from a compound thing,

2. endowed with the capacity for infinite, all-embracing Knowledge, and

3. blissful!

The short time at my disposal today will not admit of my enlarging on any of these essential potentialities of the soul substance, or to undertake their proof. It must therefore suffice

for today that very strict logical proof is available to prove the Jaina claim in this respect, which any one who will read some of my own works on the subject will find out for himself. I must however draw your attention to the fact that Modern Experimental Psychology is generally coming round to the view that the soul is a simple substance, and as such deathless and immortal! I will refer to those who like to pursue the theme any further to McDougall's Physiological Psychology where this proposition is definitely accepted. As you will notice, the significance of the simple nature of the soul is that IT IS INCAPABLE OF DISINTEGRATION OR OF BEING DESTROYED, BECAUSE WHAT IS NOT MADE UP OF PARTS CANNOT BE PULLED TO PIECES IN ANY WAY! The soul, then, is IMMORTAL in its own right!

Now, in regard to OMNISCIENCE also it will be noticed that knowledge is merely a state of the soul's own consciousness. In perception for instance, the external stimulus which comes through the doorways of the senses is but matter or energy......... But knowledge results when it reaches the perceiving faculty. Whence comes this knowledge, then? Surely not from the world outside, but only from within the perceiving consciousness itself! Amongst European thinkers the idea has been developed by Prof. Bowne, an English Metaphysician, who shows that all knowledge only reveals the internal richness of the perceiver, and is merely an expression of his real nature. If we reflect on the subject, it will certainly appear that in asmuch as all souls are of a like nature all the knowledge that is individually acquired or enjoyed by them may be enjoyed by any one of them. In other words, what one soul knows is capable of being known by all others. Hence, every soul has the capacity for knowing all that any one ever knew in the past, and all that any one knows today, and also all that which any one shall ever know in the future. This means nothing more or less than knowledge unlimited by Time and Space!

With regard to bliss also, it may be seen that the happiness that is experienced on the receipt of the news of suceess in some big enterprise, e.g., a University Examination, comes

from within, and not from the world without. For neither the words not the writing of the message of success contain happiness within them This happiness arises not by way of sense-gratification; it does not even resemble the pleasure that is experienced through the senses, but is of an entirely different nature. It is experienced because the news of the success in the examination has put an end to all worries and anxiety and to the sense of striving and straining which were troubling the soul thus far, leaving it free to experience its own real, natural feeling. It may be stated that pleasure or happiness is of three kinds, namely,

1. physical, that is sense-produced,
2. mental, that depends on the pleasant aspects of some mental pictures, and
3. spiritual, that is independent of both the senses and the mind, or imagination, and arises only when the soul is left free to itself to feel its own natural state, which is joyous.

The entirety of the soul-substance being but a simple, partless existence, cannot but be Knowledge and Joy all over and throughout, for the foregoing reasons.

The Jaina Siddhanta, therefore, points out that what we set out to obtain, namely, immortality, omniscience and bliss, are not far to seek, being our own nature. These are, however, not available to us today on account of the limitations imposed by our nature. Being associated with a perishable material body, the soul is subject to birth and death, while matter also acts against it to obstruct its knowledge and joy. Freedom from matter alone, then, can give us the immortality, the all-wisdom and the joy of the Gods that we are hankering after,

Such is the Doctrine of Jainism. But I should point out that the Jaina Siddhanta is not merely a body of theoretical doctrines; IT IS A PRACTICAL RELIGION OF LIVING TRUTH. Every statement of its doctrine is actually founded upon the practical experience of the very large number of Souls that have benefited by its teaching. Repeatedly have practical experience and knowledge justified the truth of the Jaina Doctrine, and the

lives of those Great Ones who have attained to the Supreme Status of Divinity by following the teachings may be read in the Puranas which contain them.

The Jaina Ethics embody the practical rules of Right Conduct that enable the soul to become a God. The immediate effect of the acceptance of the Jaina doctrine is to make the worst sinner a good citizen at heart. He will then advance on the path of piety and virtue, rising, constantly, through the householder's life, to sainthood. The saint perfected in respect of Right Faith, Right Knowledge and Right Conduct, becomes a God, on separating himself completely from matter. I have no time to go into the metaphysical aspect of Right Action, but in a general way, I may say that the cause of the association of Spirit and Matter is the element of desire for the enjoyment of the "good things" of the world. In consequence of this element of weakness, the soul is constantly attracting to itself and absorbing large quantities of subtle invisible material which combines with it and becomes the cause of its bondage. This is the bondage of *karmas*, and it is destroyed only when salvation is obtained. If salvation is not obtained, the soul continues to undergo reincarnation. Life in embodied form is always full of misery and pain and suffering; there is no such thing as happiness for the unemancipated. And even when we think that we have much to make us happy, we really hide our true feelings from ourselves. For no one who has the fear of death, disease and calamity before him can ever be truly happy. Further more, the sufferings of those who are dear and near to us is sufficient to mar the few moments of joy that we may be able to obtain in our own lives. And what of the lower forms of life into which the soul might pass any day? When even the human life is not able to secure to us the joy that we seek, how is it possible to have it in the lower kingdoms? Thus reflecting, the soul of the knower of Truth is ever spurred on towards Right Conduct, replacing at first its vices by corresponding virtues, and finally perfecting itself in the position of sainthood, whence Godhood is the next higher step! Godhood attained, the Soul that is now completely rid of matter, immediately ascends to the topmost part of

the Universe to reside there for ever in the enjoyment of immortality, omniscience and bliss. There is never any kind of fall from this Supreme Seat, and all the other divine qualities than those enumerated appertain to it.

Amongst the vices to be given up, the very first is the causing of injury to any living being. This is known as AHIMSA (from *a*, not, and *himsa*, injuring). The Right Believer, who aspires to become a God, must abstain from the killing of animal life for good or in sport from the very moment that he turns to the Light Divine. Other gross vices must also be given up at the same time. Thereafter the path of progress in the house-holder's life is a steady improvement in respect of mental purity and goodness. The aspirant most love all and hate none. He must practise the virtues of service and self-denial, and carry them to perfection. By constantly examining his inner mental conditions and states he must rid himself of all evil tendencies and traits of character that are an hindrance on the Path. In this way he will be speedily qualified for saintship. Thereafter is the uphill struggle to get rid of matter of the body altogether, by uprooting all desires for the things of the world. But though uphill it is the only path that leads to the coveted heights of glorification and Godhood and Wholeness, and no soul that really understood its own real nature was ever deterred by the severity of disciplinary conduct from seeking the Perfections of Gods!

As regards the Jaina ritual, the saints do not worship any one, except their own Souls in pure Self-contemplation, though they offer obeisance to the Tirthamkaras, till they themselves attain to perfection. The house-holder worships the Image of the Holy Tirthamkara with eight kinds of things, which are symbolical of different forms of renunciation. He knows that the Gods whom he worships do not require anything from him, not even the devotion of a devotee; for They are full and perfect in Their Wholeness and Spiritual freedom. The Jaina worship is a form not of idolatry, therefore, but essentially one of *idealatry*, as I pointed out elsewhere. Nothing is ever offered to Gods, to obtain any boons from them. They are the model of Perfection

for unemancipated beings, having been men themselves at one time in the past. Besides them Jainism recognizes the claims of no other gods or goddesses to divinity.

Such is the teaching of Jainism. And I should like to add that the true teaching of every rational religion is identically the same. I have no time to show you how this statement holds good with respect to different religions which are flourishing in our midst today, but I may point out that this matter has been made clear in some of my books that deal with comparative religion, e.g., the Key of Knowledge, and the Confluence of Opposites. Recently I have also composed a small pamphlet entitled *Glimpses of a Hidden Science in the Original Christian Teachings* that will be found to demonstrate this statement in a certain measure with respect to the doctrines of the Christian creed. The message of Jainism to all other religions is thus not one of hostility or hatred in any sense, but one of sympathy and good will. In fact we want you all to understand the true principles embedded in your own and all other religions, and are confident that when this is done in the true spirit of the seeker after the truth the claim of Jainism that Religion is a Science will be readily accepted, and acceptable then will also be its Scientific Siddhanta and its central position as a practical religion among all faiths!

With reference to the doctrine of *ahimsa*, too, we need not entertain any fear about its clashing with the modern civilisation, to the destruction of the latter. Certainly, mankind will be gainer by the destruction of what is cruel, barbarous, and harmful to the real requirements and aspirations and needs of the immortal soul. Why should we lament if wars are ended, if the slaughter of innocent animals for food is stopped, if harmony and goodwill reign among nations of men? The claims of vegetarianism have now been sufficiently demonstrated in a scientific manner to superiority over animal diet, and it is time that we ceased to develope further the unmerciful instinct of slaughter that is directly nourished by fleshy foods. Let love prevail amongst men; let us only strive to emulate with one another in service and the helping of the needy. In a word, let the glorious

Message of Jainism, that is *AHIMSA PARMO DHARMAH* (non-injury is the highest religion) reverberate throughout the continents and seas, and let it extend the gift of life to all let us also contribute one share to the peace and joy of the World of Life.

SOME THOUGHTS FOR THE JAIN COMMUNITY.

by M. H. Udani, M.A., L.L.B.,

WHEN we see that there is a general trend of progress in other countries, we feel that although we have such high principles in Jainism which anyone reading through must admire and respect, and although we have a large number of our brothern in India who are highly educated and advanced in other respects, there is hardly any progress made by the Community as a whole. The only way in which we can achieve that high status for our Community is by working unitedly in all questions which affect us generally.

2. The Bharat Jain Mahamandal was started by some of our leaders and scholars with that object since several years and its organ "Jain Gazette" has continuously laid all these ideals for the Community through the tried pens of several Jain and Non-Jain scholars. It had its effect also and at one time, the Mahamandal could count as its members all the leading Jains of the Swetambar, Dighambar and Sthanakwasi Community. We had our annual conferences also when all the General questions for the uplift of the Community were discussed and with practical result.

3. By the inspiration of our revered late Brother Rai Bahadur J. L. Jaini, who was our ever inspiring soul, ever teeming with pure love and affection and always energetic and hardworking, our dear late Kumar Devendra Prasad of Arrah who simply lived and died for the Community, and the energetic

work and help of Lala Ajit Prashad M.A., L.L.B. of Lucknow. R.B. A.B. Lathe M.A. of Kolhapur, Babu Chaitandas, late Sheth Manekchand Hirachand of Bombay, Pandit Shital Prasad. Mr. Vadilal. M. Shah, Sheth Meghji Jhoban, Gulabchand Dadha and others. The Mahamandal was silently, and steadily doing very useful work. As a result of the thoughts evolved and spread by the abovenamed elite of the Mahamandal, we came in a position to manage to get Boarding Schools in Bombay and in several leading cities of India, for Jain students, Jain High Schools in Bombay and Indore where the students get secondary education free with convenience of getting religious teaching, also scholarships for the students of the Jain Community for helping them in taking higher education in any line.

4. As a result of this convenience, we can see that many of the students of our Jain Boardings are occupying now high positions at various places and we see some of them amongst the prominent men of India. So by diverting the channel of our charity towards the educational line, there is no doubt that our Community has been able to secure a substantial number of highly educated and cultured persons. So there is no doubt that the Mahamandal has also done real service to the Community as a whole, and by the educational progress of our youngman we have come in a position whence we can easily acquire a high social political and religious status amongst the other Communities, if the propaganda of the Mahamandal is carried on with all the force of unity and strength that it needs.

5. Unfortunately we have lost from our midst, Brother J. L. Jaini, ever living soul ever working for the elevation of our community and his loss is irreparable. As one of the members of the Mahamandal I had come in close connection with his life and ideals and throughout his life he has worked devotedly as a true son of Mahavir. His will further indicates his magnanimity and love for the religion and our community. The loss of Kumar Devendra Prasad of Arrah was still so fresh in our minds, when came this serious blow upon the community and I think it is our pious duty to do some permanent memorial

for Brother Jaini which would serve to give living inspiration to other brothers.

6. If I were to describe here the great virtues and high deeds of our bereaved brother, it will make you shed tears to learn that he is no more with us to help our cause. He lived and died as a Hero for the community and has left his ideals before us by following which, his soul would be greatly gratified than by doing anything else.

7. So now I think, our leading brothers of the Jain community who cherished the Mahamandal and its organ "Jain Gazette," should organise the mandal, collect and put together all the cream of the community, and have united conferences where we can think out the various common questions for the social, political and religions uplift of our community.

8. It is an apparent fact that in all the leading cities of India, we have our brothers who are highly advanced in every respect and it is but necessary that we should collect them to gether, It has become a practise to call sectional conferences of Swetambars, Dighambars and Sthanakwasis and they are doing it. It has its own good result and I see that many good ideals are realised by these conferences also. But if we want to achieve any status in the world in political, social and religious sphere. I think, we will be able to do it only if we can forget our differences of sectionalism and unite as Jains under the banner of the Mahamandal.

9. We have so many learned men in our community in every line and we have also so many persons who are occupying very high position in trade, commerce, industry and service. If we can bring them together, just for working for the general welfare of our community, as other people do. I think, there are numerous things which they will find worthwhile to do, and by which the community will be able to acquire its due position in the world and by which we will be able to do various acts of welfare for our Jain brothers.

10. If I were to give you a glimpse of the total disorganisation of our Community the general unemployment, the decaying condition of the masses, I will unnecessarily cause you grief and

so I think, we should now take inspiration from the ideals of Brother J. L. Jaini and the great work he has achieved and left before us, and if we can organise our Mahamandal and bring together, with a spirit of love and Union, all the leading members of our Community, I think, our welfare is not far and the Community has all the chances to acquire a prior rank in all respects.

11. Taking the work of social reform, the Jain Community being advanced in education it would be so easy for them to put into practise the necessary reforms without any opposition. Politically they are bound to command a high status if our men of high education and culture are brought into light and given opportunities, and then they will be able to do great service to the nation also. In religious propaganda many of the scriptures are now translated into English and they speak for themselves. They are only required to come into light to the other nations and there is no doubt that the Jain Community would come in forefront and Jainism would shine out in the would.

We require only a sincere batch of workers and united work in a common cause.

So I appeal to all the educated and leading members of the Jain Community to join the Mahamandal, to subscribe to the Jain Gazette and to join in work for the uplift of our Community as a whole and get the blessings of Lord Mahavira.

Just out. A New Publication. *Ready for Sale.*

SANNYASA DHARMA

BY

C. R. Jain, Bar-at-law, *Vidya Varidhi*

An excellent book on the rules of conduct for Ascetics.

Can be had at,

THE JAINA GAZETTE OFFICE,

G. T., MADRAS

ADHARMA.

By Harisatya Bhattacharyya, M.A., B.L.

THE supposition of two opposite principles to explain the phenomena of the world is peculiar to many systems,—to ancient systems of thought in particular. In Zoroastrianism, we have the Ahura Mazda, the good Principle and the Ahriman, the evil One. In early Judaism and Christian theology also, we meet with the Evil Spirit sternly opposed to God. Ancient India had its Devas and Asuras. Coming to philosophy proper, we are ever face to face with dualism. Foremost of all dualisms, we have that between Soul and Non-soul which is inherent in almost all the systems of philosophical thought. The Sankhya states the problem as the antagonism between the Purusha and the Prakriti: the Vedanta re-states almost the same problem as that between the Brahman and the Maya. The Cartesians could ill reconcile the dualism between Soul and Matter. In Jaina philosophy, we have the dual principles of the Jiva and the Ajiva. Besides this, we have the various other forms of dualism in philosophical thought viz., the dualism of Being and Non-being, Nou-menon and Phenomenon etc., etc.

The early Greeks found out another important dualism viz., that between Motion and Rest. The Heraclitians asserted that there was no real Rest and that everything was constantly influx or change and for the matter of that, in Motion. The school of Parmenides, on the contrary, contended that Motion was an impossibility and that Rest which was ever immutable was essential to Reality. The arguments in support of the contentions of Heraclitus and Parmenides tend only to show the reality of both Motion and Rest. A practical philosopher cannot ignore the one and admit the exclusive reality of the other. It is no wonder, then, that the Jainas who are upholders of the Anekanta-vada and as such, opposed to all one-sided views, would admit the reality of both Dharma (the Principle of Motion) and Adharma (the Principle of Rest).

Motion is accounted for by Dharma and Rest or Stoppage by Adharma,——both of which are real substances, included in the class of the Ajiva or Non-soul. Both of them are cosmic principles, extending throughout the Lokakasa or "filled space." They are non-existent in the Aloka or "the void space beyond." It is not to be supposed that Dharma is "something more,—it is the cause (or condition) of the system of movements, the fact of an order in the movements of Jiva and Pudgala." According to the Jaina philosophy, the Jiva and the Pudgala move of and by themselves and the Principle of Dharma is strictly passive and as such, cannot account for the order in the Universe. Similarly, Adharma also is a passive principle. The Jiva and the Pudgala stop or come to rest, of and by themselves. If there is any systematised or ordered Rest in the universe, its cause is to be thought for, not in the principle of Adharma but in the essential nature of the Jiva and the Pudgala themselves. It thus appears that neither Dharma nor Adharma brings about the order that is found in the universe. Can we, however, treat one of them as "*logically prior*" to the other? Can we suppose that the one principle tends to counteract the effect of the other and thereby the order in the universe is brought about as the resultant? Are Dharma and Adharma similar to the principles of Love and Hate, to the principle "*guaranteeing motion within limits*" and the principle of "*gravitation*" respectively, to the "*electro-magnetic influences*", positive and negative, like that inherent in the constitution of an Atom? We are afraid they are not to be conceived thus. Dharma and Adharma are strictly in active substances and we cannot attribute to them any sort of dynamic energising,—just as we cannot think of them as "*centripetal and centrifugal forces.*"

In the Jaina philosophy, Adharma is thus not a mere ethical principle meaning *Papa* (sin vice, or demerit) but a real non-psychical substance, conditioning Rest or Stoppage of other substances. It is described as the "*Sthiti-karanam*" or the cause of Rest of souls and material substances. This does not mean that Adharma is an active principle stopping substances in motion. It is only an accompanying condition of Rest,—the

ॐ

THE JAINA GAZETTE

THE MONTHLY ORGAN

OF THE

ALL-INDIA JAINA ASSOCIATION

Editors :

Rai Bahadur Jagmander Lal Jaini, M.A., M.R.A.S.,

Bar-at-Law.

President, Legislative Council,

INDORE STATE

AJIT PRASADA M.A., LL.B., (Lucknow),

AND

C. S. MALLINATH

Managing Director,

THE DEVENDRA PRINTING & PUBLISHING CO., LTD.,

MADRAS.

VOLUME XXIII

1927

PUBLISHED BY

The Jaina Gazette Office,

9, Ammen Koil Street, George Town, MADRAS.

PRAY!

PLEASE HELP THE CAUSE OF

JAINA SIDDHANTA

BY

TAKING SHARES

IN

The Devendra

Printing and Publishing Co., Ltd.

MADRAS

AND THUS EARN,

THE PUNYA

RESULTING FROM

SHASTRA DANA.

THE JAINA GAZETTE

Vol. XXIII of 1927.

Contents. Page.

January :—

THE THREE JEWELS ... 1
MUDBIDRI—AN ANCIENT JAIN CITY OF TULUVA.
By Saletore, B.A., L.T. ... 3
CONCENTRATION ... 10
PERIODS IN THE HISTORY OF JAINISM.
By Hiralal Jain, M.A., LL.B. ... 15
OUR JAPAN LETTER ... 21
THE ATTRIBUTES OF THE SOUL.
By Rickhab Dass Jain ... 25
NOTICE FROM PATNA COURT ... 27
NOTES AND NEWS ... 29
HAPPY NEW YEAR ... 29
OURSELVES ... 29
PUBLIC HOLIDAYS FOR JAINS ... 29
ESSAYS ON LORD MAHAVIRA ... 31
THE SOUTH INDIAN HUMANITARIAN LEAGUE ... 31

February :—

THE THEORY OF TIME IN JAINA PHILOSOPHY
By H. Bhattacharyya, M.A., B.L. ... 33
HIGHER EDUCATION.
By Hemchandra Rai, M.A., M.R.A.S., F.R.E.S. ... 43
CONCENTRATION ... 47
RELIGION AND COMPARATIVE RELIGION.
By C. R. Jain ... 51

SURVEY OF COTTAGE INDUSTRIES ... 59
REVIEWS OF BOOKS AND PERIODICALS ... 60
NOTES AND NEWS ... 63
DONATIONS ... 63
Mr. C. R. JAIN'S RETURN ... 64
THE LATE SRI VIJAYA KAMALA SURISVARJI ... 64

March:—

IMAGE WORSHIP AND PILGRIMAGE. By J. L. Jaini ... 65
RELIGION AND COMPARATIVE RELIGION. By C. R. Jain ... 69
JAINA REMAINS IN THE GOVERNMENT MUSEUM, MADRAS. By. C. S. M. ... 75
MIRACLE—PLACES (ATISHAYA KSHETRAS). By J. L. Jaini ... 78
JAINISM IN QUESTIONS AND ANSWERS ... 87
NOTES AND NEWS ... 91
JAINA GATHERINGS AT LUCKNOW ... 91
JIVA DAYA SABHA: THE PRESIDENTIAL ADDRESS ... 91
DIG. JAIN PARISHAD: PT. AJIT PRASADA'S SPEECH ... 92
GLORY OF LUCKNOW ... 92
JAINISM: WHAT IT IS ... 93
B. NIRMAL KUMAR'S SPEECH ... 94
THE S. I. H. LEAGUE ... 96

April:—

KUMARAPALA CHAULUKYA ... 97
THE A. B. C. OF JAINISM ... 103
UNREAL PURSUIT OF REALITIES ... 108
JAINISM AND ITS POWER TO STOP HUMAN WARFARE ... 110

THE PRESIDENTIAL ADDRESS ... 116
LALA GOPI CHAND JAIN, B.A. ... 122
JAINISM IN QUESTIONS AND ANSWERS ... 125
REVIEWS OF BOOKS AND PERIODICALS ... 127
NOTES AND NEWS ... 128
AN EXTINCT CITY ... 128

May :—

JAIN AHIMSA AND ITS METAPHYSICAL BASIS.
By Rickhab Dass, B.A. ... 129
THE A. B. C. OF JAINISM ... 133
THE ADVENT OF JAIN SADHUS IN LUCKNOW.
By Alfred Jacob Shaw ... 138
JAINISM AND ITS POWER TO STOP HUMAN WARFARE.
By C. R. Jain ... 140
NOTES AND NEWS ... 146
PARRICIDAL DESECRATION OF SRI KESARIA PARSVANATH ... 146
THE TIME-WHEEL (KALA-CHAKRA) ... 149
THE TRAGEDY OF INDIAN POLITICS ... 150
THE STATUTORY COMMISSION AND THE JAINAS ... 150
THE JAINA POLITICAL CONFERENCE ... 151
MAHAVIR JAYANTI IN DELHI ... 152
HOLIDAY FOR ANANT CHAUDASH ... 153
MR. C. R. JAIN IN SANTINIKETAN ... 153
THE RIKHABDEO TRAGEDY: PROTEST MEETING IN CALCUTTA ... 153
DIGAMBAR JAIN DEPUTATION ... 155

June and July :—

AN IRRECOVERABLE LOSS ... 157
IN MEMORIAM.
By Ajit Prasada ... 158

RAI BAHADUR J. L. JAINI ... 160
JINENDRA MAHAVIRA ... 165
THE ENIGMA OF THE UNIVERSE ... 172
THE GREAT VIRYA OF MAHAVIRA ... 184
THE A. B. C. OF JAINISM ... 185
FOODLESS AGE.
By Ajit Prasada ... 188
THE LATE MR. J. L. JAINI'S WILL ... 190
SRI MAHAVIR BRAHMACHARYA ASHRAM, KARANJA ... 192
MR. J. L. JAINI'S LETTERS ... 197
NOTES AND NEWS ... 199
THE FATHER OF "THE JAINA GAZETTE". 199
OURSELVES ... 200
MR. JAINI'S PROPERTY ... 201
CONDOLENCE MEETINGS ... 202
SRI MAHAVIR B. ASHRAM ... 203
KESHA-LOCHA ... 204
A JAIN PHARMACY ... 204

August :—

DAS LAKSHAN DHARM.
By Gopichand Jain, B.A., Advocate, Ambala ... 205
THE A. B. C. OF JAINISM ... 212
THE ATTRIBUTES OF THE SOUL.
By Manilal Vadilal ... 216
WHAT IS INDIA? ... 218
JAIN HIGH SCHOOL, PANIPAT ... 223
MR J. L. JAINI'S LETTERS ... 224
GOTRAS AMONG THE JAINAS ... 229
NOTES AND NEWS ... 232
OUR FRONTISPIECE ... 232
DAS LAKSHANI PARVA ... 232
ARE THE INDIAN PEOPLE HAPPY? ... 234
DONATIONS ... 235

September :—

JAINISM.
By H. Warren, London ... 237
THE BRIGHT ONES IN JAINISM ... 244
PRAMANA-NAYA TATTVALOKALAMKARA.
By Harisatya Bhattacharyya ... 250
MR. J. L. JAINI'S LETTERS ... 253
AN INDUSTRIAL SCHOOL ... 256
NOTES AND NEWS ... 258
DIGAMBAR JAIN SABHA, SIMLA ... 258
THE MUNSHI GIRDHARI LAL PIYARI LAL JAIN EDUCATIONAL FUND, DELHI ... 259
GOTRAS AMONG THE JAINAS ... 259
CONDOLENCE MESSAGES, INDORE ... 260

October, November and December :—

ON LORD MAHAVIRA AND HIS RELIGION ... 261
THE JAINA DOCTRINE.
By C. R. Jain ... 273
SOME THOUGHTS FOR THE JAIN COMMUNITY.
By M. H. Udani, M A., LL.B. ... 281
ADHARMA.
By Harisatya Bhattacharyya, M.A., B.L. ... 285
A WORD TO JAINAS ... 291
A NOTE ON THE GOTRAS AMONG THE JAINAS ... 293
JAIN SACRED PLACES IN SOUTH KANARA ... 297
NOTES AND NEWS ... 301
BHARAT JAIN MAHAMANDAL ... 301
RESOLUTIONS ... 303
JAIN PUBLIC LIBRARY, RAWALPINDI IN DANGER ... 306
RESOLUTIONS re-SHRI SHATRUNJAYA ... 307
OBITUARY ... 307
THE ALL-INDIA HUMANITARIAN CONFERENCE ... 308

JAIN PRAYER.

Let there be prosperity for all living beings.

Let the King be victorious and righteous.

Let there be rain in every proper season.

Let diseases die and famine and theft be nowhere.

Let the Law of the Jina give all happiness to all the living beings of the world.

"*Thana-Sahayari*" of the *Thana-Juda*" i.e., *assistant in making stationary things stationary*,—as the author of the Dravya-Samgraha says. "The Lords whose vision is absolutely free from all covers (i.e., obstacles to clear vision) declare Adharma to be that which helps the stoppage of substances which come to rest. When the Jivas and the Pudgalas are coming to stop, Adharma serves as their common support, just as the earth, of the cows (Thattvarthasara. Chap. 3: Verses 35-36)." The earth does not stop the moving cows; yet the stoppage of cows is impossible without the earth. In the same way, the principle of Adharma does not stop a substance in motion; yet a moving substance cannot come to rest without it. In this connection, the Jaina writers often compare Adharma to shadow. "Adharma is the cause of the stoppage of Pudgalas and other substances, just as shadow is that of people, scorched by heat or as the Earth, of horses etc."

Adharma is thus an "Akarta" i.e., passive principle. It is no doubt the *Hetu* or condition of the Stoppage of substances; but it is never the dynamic, active or productive cause. This is what is meant by calling Adharma the *Vahiranga-Hetu* or *Udasina-Hetu* of Rest. It is eternal (Nitya) and devoid of form or shape (*Amurta*) and other sense-qualities of touch, taste, smell etc. In these respects, it is similar to Dharma, Kala and Akasa. Adharma is a real substance in as much as it is possessed of distinctive attributes and underlies various modes and instances of the stoppage of substances. As a substance, of course, Adharma is similar to Jiva, the Soul. Like the Soul, it is also eternal and immaterial. Adharma, however, as already noticed, is an Ajiva or non-psychical substance.

Adharma like Dharma, Kala, Pudgala and Jiva is existent within the Lokakasa or filled space. It does not pervade the Anantakasa or the infinite void space beyond. It is one of the five Astikayas,—in as much as it "exists" (*Asti*) and has parts" (*Kaya*). A Pradesa is "that part of space which is obstructed by one indivisible atom of Pudgala." As Adharma is existent only within the Lokakasa, the number of its Pradesas cannot be infinite but has a limit. The Jainas describe the Pradesas or

parts of Adharma, Dharma and Jiva to be "Asankha" i.e., innumerable or beyond calculation.

It should, however, be noted that although Adharma has innumerable Pradesas, it is to be treated as one substance. It pervades the whole of the universe (*Lokavagarha*) and is an extended substance (*Prithula*). Adharma like Dharma is one continuous extended whole (*Sprishta*) in as much as its Pradesas are inseparable. In this respect, Adharma is different from Kala, the particles of which are strictly separate from each other.

Can we look upon Dharma and Adharma as essentially but one substance? It is pointed out that the place (*Desa*) of both is the same in as much as both pervade the whole of the Lokakasa. Similarly, the extent (*Samsthana*) of both is the sam.. Both of them operate in the same time (*Kala*). An observer would cognise (*Darsana*) both of them in the same way. It may also be said that Dharma and Adharma are inter-pervasive (*Avagahana*) substances in as much as they pervade one another through and through. Both of them are substances in the same sense, are formless and are knowable. It is not reasonable to regard them as essentially but one substance? The author of the Tattvartharaja-vartika says that the function of Dharma is essentially different from that of Adharma and as such, they are to be looked upon as two different substances. Form (*Rupa*) Taste (*Rasa*) etc. are found in one and the same substance, in the same *time* and so on. But are we justified in identifying the former with the latter?

To Space (*Akasa*) also we cannot attribute the acts of moving or stopping. The function of Akasa is to give space. It is in Space that Dharma, Adharma and other substances are located just as houses are located in a city. If moving and stopping substances were the attributes of Space, these might have been found in the *Aloka* or the limitless void space beyond. And what would be the logical consequence of such on hypothesis? There would be no difference between the Loka and the Aloka. The very fact that we have the ordered universe as well as the unlimited empty Space, shows that Motion and Rest cannot be

associated with Akasa but must have distinct substances as their substrata. It is true that without Space as the locating substance, Dharma and Adharma cannot function. But this would not justify us in identifying Akasa with Dharma. In the Vaiseshika system, we find Time (Kala), Points of Direction (*Dik*) and Souls (*Atma*), recognised as distinct substances. These cannot operate without space (*Akasa*) ; yet, Space as a substance is differentiated from them. If we can attribute different modes of functioning to one and the same substance, why should the Nyaya philosophy admit the doctrine of the plurality of Souls? Why should also the Sankhya system say that there are *three* fundamental attributes of the Prakriti viz., Sattva, Rajas and Tamas? Why should it not premise that one and the same attribute manifests itself in three essentially different ways? And what again would be the justification for the Sankhya theory of the multiplicity of the Purushas? If lastly, we turn to the Buddhist psychology, we find that it recognises no less than *five* Skandhas viz., Rupa-Skandha, Vedana-Skandha, Samjna-Skandha, Samskara-Skandha, and Vijnana-Skandha. It is admitted that the first four Skandhas cannot operate without the last. Yet the Buddhist philosophy does not deny the doctrine of the *five* different Skandhas.

It may be contended that Dharma and Adharma are formless substances; and as such, cannot help other substances in their moving or stopping. The Jainas point out that a substance although formless can be operative. *Akasa*, for instance, gives space to substances, although it is formless. The *Pradhana* of the Sankhya philosophy is also formless; yet it is supposed to be evolving for the sake of the Purusha. *Vijnana* of the Buddhists is formless too, yet it is the condition of the genesis of Nama and Rupa etc. And similar is the case with *Apurva*, recognised in the Vaiseshika philosophy. It is a formless phenomenon, affecting the nature of the Purusha. Thus it is that Dharma and Adharma, although formless substances can be supposed to be operative.

In conclusion, we feel inclined to examine the attempt to trace a connection between the metaphysical and the ethical

significances of the words, Dharma and Adharma in the Jaina philosophy. Dharma is the principle of Motion and Adharma, of Rest. In Indian ethics, the word Dharma signifies *Merit* i e., a good act and Adharma, *Demerit* or a vicious act. There is a tendency to think that the metaphysical sense of Dharma is its old and original significance which has determined its Ethical sense later on. It is pointed out that the Jiva or the Soul is "*Uddha-goi*" i.e., has a natural tendency to rise upwards and Dharma as the principle of Motion is what helps the Soul in this its motion towards the blissful upper regions. But a Soul is enabled to go upwards only by doing good pious deeds. Thus the word, Dharma which originally meant the principle that helps the Soul in its motion upwards came to signify a good or meritorious act. In the same way, it is said, Adharma which is a principle, helping the stoppage of a Soul in this universe came to be identified with *Papa* or sinful acts which cause the continuance of the Soul in the *Samsara.* We confess, we are unable to accept these theories. To us it appears that the above obliged connection between the metaphysical and the ethical senses of Dharma or Adharma could neither be logical nor chronological. There can be no justification for our thinking that Dharma as the principle of Motion, is what helps the Soul in its natural tendency to rise upwards. In Jaina metaphysics, Dharma is simply the principle of Motion. It helps not only the Jiva but the Pudgala in its motion. And then, why should we suppose that Dharma as the principle of Motion assists the Soul in its tendency to move *upwards* only ! When a Soul goes down to any of the seven infernal regions, I think it is Dharma which helps it in its motion downwards. Dharma as a metaphysical principle thus assists the downward motion of the Soul as well and as effectively as it does its upward motion and it is consequently impossible to trace any connection between Dharma in its sense of a good act and Dharma as the metaphysical principle of Motion. In the case of Adharma too, it may be said that it is the principle which assists the Soul in its stay or stoppage in the blissful upper regions,—just as well as it helps it in its stay in this unhappy earth or miserable hells. It is thus impossible to

connect Adharma, the principle of Rest with Adharma, the ethically bad deed. Nor, can it be said that as virtue consists in activity, the ethical sense of the word, Dharma is in some way connected with its metaphysical sense. Supreme virtue or merit in Jaina ethics,——in fact, in all the systems of Indian ethics,——does not always consist in a state of activity. A calm state of *Rest* is always extolled and insisted on and as such, virtue may be said to be more in Adharma than in Dharma.

The fact is that the conceptions of Dharma and Adharma as non-psychical principles of Motion and Rest are peculiar to Jaina philosophy and it is futile to attempt to find out a connection between their ethical and metaphysical senses.

A WORD TO JAINAS.

A MONTH ago, I had an occasion to visit Arrah and Patna on some private work. At the instigation, of some of my relatives and friends, I also went to see the sacred Rajgiri and Pawapuri, although, I had no intention to go there previously. At the out set, I may point out that I am hardly an orthodox Jaini and dare to admit, without any hesitation that on account of my surroundings, circumstances, and other human weaknesses, can hardly observe the religious usages and the ordinary prescribed life, not to say of those morally sound and penitentially strict practices of abstinence on which this religion is based. I may be permitted to remark, that our religion is a code of strong ethical and sacrificial precepts, and does not admit of such relaxations and allowances, as might be easily substituted in order to make it conformable to the modern, daily social, and comfortable, life. Few really can understand the high elevating principles of Jainism, and very few, who can observe those lofty ways of living. So, I went to the above places more with the curiosity of sight-seeing and enjoyment, than with a religious spirit of pilgrimage or with the zeal of a Digamber or Swetamber zealot.

It will be out of my subject to discuss or describe the beautiful atmosphere, that prevails in those serene and quiet spots, having an air of exquisite grandeur and sublimity about them, as many of my Jain brethren who have visited the place might have themselves noted it. My object is to put before the readers a bare skeleton of facts, as I found them and leave them to form their own conjectures. It was a terrible shock to my feelings when I found those heart-elevating scenes of lofty idealism being gradually converted into sites for litigation and internecine warfare between the two principal sub-sects of Jains, The Swetambers and the Digambars. Idols have been removed from their original places and the hollows left behind which had been their illuminous seats for ages repeat the sad tale of-what family quarrels can come to? in their own invisible and inaudible gestures by their deserted and gloomy appearance, The stories which were related to me by the palanquin-bearers and the persons in charge of those places—the sacred shrines of the old were heart-rending and cast a serious reflection on the two wings of the Jain community. Litigation has been going on for years and years, for the establishment of rights over the idols and the privileges to own them in the Patna High Court and an immense amount of money is being drained away for this most abominable and undesirable object if not unlawful under the definitions of the Court-laws. The sacred temple of Pawapuri situated in the middle of the tank is being practically enveloped by another thick structure and it is hardly a credit to those who want to destroy the originality of that sacred place, simply in order to assert their own claims and rights. To me, at least, it is simply meaningless and the height of folly, A place of worship or pilgrimage is not the exclusive heritage of any specified sub-sect, but is a monument of glory bespeaking of the ancient culture of that particular community and should be considered as the common abode of the religious Gurus of all and the Jain community as a whole should be proved of its existence.

We dream of the day when the people of India forgetting all their differences, social, religious and customary present one solid whole to the entire world and many of us are after its

accomplishment. Is it not a sad commentary to find the negligible Jain community even, divided in its own ranks, in further sub-divisions and sub-sects in their religious practices ! If the Jains do not submerge these petty differences, they should never aspire to anything more, and although not a student of Jain religious literature, yet I feel that the message of our great Lord Vira was the message of unity, sympathy, toleration and brotherhood. Remember, by fighting over these matters, you the exponents of each sub-sect are doing the greatest disservice to your community, society, country and last but not least to those sacred spots of worship. You are offending your Gods instead of pleasing them and wasting money which would have sufficed for the establishment of a Jain University which might have stood as a monument of your generosity, public-spiritedness and charity a source of pride to you and an object of admiration for the others.

PADAM SINGH JAINI, B.A.,
Meerut.

A NOTE ON THE GOTRAS AMONG THE JAINAS.

In the August issue of this Gazette a list of the Gotras among the Jainas is given from an old Dravidian manuscript. These Gotras are quite different from those found among the Jainas of North India. In North India the Gotras with their newly formed *Jatyas*, which are none other than appellations on account of certain distinctions of position, are mostly based on their origin from certain town or country, e.g. *Khandelwalas* are so called because they are from a town of the name of *Khandela*. Their Gotras Patani etc. are also denoting the same thing. *Lamechus* (Lambakanchukas) are styled so, for they came from a country, called '*Lambakanchanadesa.*' Their Gotras Reparia, Vekavaria, Sanghai etc. are either in respect of a town, such as Rapari, Vekavara etc. or an appellation. But the Gotras among the Agrawalas of Agroha are derived from a certain important

prince. Such jatis are understood in general to be 84 only; but in fact their number has overtopped even 200. But at present one can hardly find even 84 living. This clearly shows that either these jatis have disappeared owing to some natural calamity or they have adopted other faiths. The latter aspect is more probable, for we find many such non-Jain *jatis*, whose ancestors were surely Jainas. This great difference between the Jains of North and South, i think, is mostly due on account of the Mohammadan invasions. The South was almost safe from them and so it was fortunate to keep on its old traditions and rules safe and sound. But the North fell into a pell-mell condition owing to the atrocities of the Muhammadan conquerors. Consequently their old traditions and customs were not observed at all. And a new code of things by and by appeared in this side of India. When we find a Jainacarya corroborating to this fact, there is left almost no doubt in it. (See Indranandi's Nitisara).

Now, we should not forget that what happened in North India during the Muhammadan period, probably happened in the South India also before the Muhammadans went there. In other words, the South remained under the sway of *Saivaism*, which tried to bring everything round to its own beliefs. During this period it was very hard for Jainism to keep on its own true shape. Such rites as Yagnopavita, Agnipuja etc., were undoubtedly introduced in Jainism at this time owing to the direct influence of the Vedic school. Earlier Jaina Acharyas, e.g. Ravisena and Vimalasuri do not corroborate to the existence of the rites of Jagnopavita etc. among the Jainas. On the contrary they have nicknamed the Brahmanas as 'Sutra-Kantha.' This is enough to make us believe that surely the Jains were influenced from outside during the sway of Saivism in the South. But it is not certain whether this influence had anything to do with the Gotra etc., as are given in the Dravidian manuscript. However it is not, also, mentioned in the above-named list of the Gotras etc. of the Jains of South that they are for the Jains of either Brahmana Varna or those of Ksatriya, Vaishya or Sudra. The learned Editor of the Gazette informs

me that there is no caste system among the Jainas of South India. But it seems that he is referring to such castes as are among the Jains of North India. Jains, such as Upadhyaya Brahmans, Ballal Ksatriyas and Nainar Vaisyas are of course to be found in South India. Hence it could not be denied that there is the distinction of four Varnas among the Jainas of South India. And accepting it as such, we should decide that whether the above Gotras etc. are only for any particular Varna or for how many? What does the 'Pravara,' 'Sutra' and 'Sakha' mean? Amongst the Vedic Brahmans of course there are found such distinctions. There are the Brahmanas from Sandilya, Parasara etc. Gotras. Their Sutras are according to the study they or their ancestors have made in the Vedic literature. Manu (III 2) mentions this thing in his Sanhita, and the very existence of 'Chaturvedi,' 'Trivedi' etc. appellations bear testimony to this. And we are informed that "A further limitation of study, coupled with difference in religious practices, led to the division into Sakha of the various Vedas. These divisions were not without importance; and every orthodox Brahmin was expected to know what his Veda was and to which of its Sakhas he belonged. This was an indication of his social position and rank." (Indian Historical Quarterly III, 443).

The Sakha among the Jains of South India seems to have the same meaning as it has in Vedic persuasion. For Jains it indicates that the limitation of the study of an individual or its ancestors in the Jinavani. But does it mean that the individuals of these Sakhas were from Brahmana Varna or Ksatriyas or Vaisyas? If this practice of divisions into Gotras and Sakhas is not to be traceable in the earlier works of Jainism, which seems probably the case, then surely it is taken from the Vedic Brahmans. And so it might be applicable to Brahmans only. But it is also possible that Jains would have used it more magnanimously and applied it to all the three upper Varnas, which are styled as "Arhata Kula" in the Adipurana of Sri Jinasenacharya. If any of the learned Jain Scholars of South India will care to throw light on this problem, surely they will

help much to promote the knowledge in the Jain History of South India. However, this much is certain that the divisions like Sangha and Gana were present in the Jaina Church so early as in the very lifetime of Lord Mahavira, the last Tirthankara. (Digha I, pp. 48-49). And hence it may also be the case that the same division afterwards helped to form the abovementioned distinctions amongst the laymen of the Jain Church. Anyhow, it should be granted that the influence of the strict observation of the caste system by the Vedic Brahmans, has worked not a little among the Jains. And it is for this reason that the Upadhyaya Brahmans among the Jains of South India do not allow the Jains of other Varnas to make *Abhiseka* of the Jain image. They are allowed to worship only from a distance Otherwise in Jainism no such injunction is made for any class of Jains. In Jainism even the *Sudras* are entitled to the worship and Abhiseka of Jinas. (Dharmasangrahasravakara 9, 225-226 and Gautamacharita, ch. 2-3). In North India every Jain performs Abhiseka and Puja himself. But the case among our South Indian brethren was reported otherwise in a Hindi monthly in which mention of taking back of the Sadurjati of Mysore into Jainism is made, whose ancestors were forced to adopt Lingayat faith. The Upadhyayas did not agree to this and so I don't know, whether these ancient Jains were allowed to come back to their mother religion. Under the above facts, I think, it is necessary to clear the problem of the Gotras etc. among the Jains. I wait for further elucidation.

—*Kamta Prasad Jain.*

JAIN SACRED PLACES IN SOUTH KANARA.

The seats of Jain Antiquities in Kanara are four, viz., Karkal, Venoor, Mudbidri and Guruvankere. of which the first named two possess huge detached statues in addition to temples. The largest statue in the world is, by the way, to be found at Sravana-Belgola in the Hassen district of Mysore. These detached statues are locally known as "Battus" from the fact of their being enclosed by a crenellated stone wall. "Basties," or temples, and "stambhas," or pillars, form the other two classes of Jain architectural remains. All the three figures represent Sri Bahubali, the son of the first Thirthankara. Of the Kanara images the one at Karkal is the larger, being 41 feet 5 inches and was, as recorded in the inscription at its foot, completed in 1432 A.D. Compared to the one at Belgola, it is very modern. The Belgola statue is 57 feet high and was set up by the minister Chamunda Raja between the years 977 and 984 A.D.

Karkal.

Placed on the summit of a high granite rock and visible for miles around, the Karkal statue inspires the observer with silent awe which increases as he approaches and realises its immense size. The rock itself is situated at the edge of a picturesque artificial lake, which the visitor will be told is fathomless and infested with crocodiles of a patriarchal age. The statue is said to have been set up by Veera Pandya, son of Bhairavendra of the lunar race to represent Babubali, son of Adijina, or Vrishabanatha, first of the "Thirthankaras."

I extract the subjoined description of the statue from the Fraser's Magazine of May, 1875. The description is true of all Jain or Buddhist images from China to Ceylon, for invariably the same forms and lineaments are ascribed to Gautama.

"Upon the outskirts of Karkal rises a rocky hill of generally rounded form, like a basin reversed, its base, rough and bushy,

the upper slopes, smooth and steep. Looking up the hill from a distance the enchanted castles of fairy tales come back to mind, for on the top is seen a castle-like wall pierced with a wide arched entrance and a dark gigantic form towering over it waist high. This is one of those colossal statues that are found in this part of the country, statues truly Egyption in size and unrivalled throughout India as detached works. On the hill top a crenellated quadrangular wall encloses a stone platform 5 feet high, on which rises the stupendous image 45 feet in height. Nude, cut from a single mass of granite, darkened by the monsoons of centuries, the vast statue stands upright with arms hanging straight but not awkwardly down the sides, in a posture of somewhat stiff, but simple dignity. The form and lineaments are evidently the same with those to which from Ceylon to China and utmost Tartary have handed down with unvarying tradition the habit as he lived of that most wondrous of mortals that ever wore flesh, Gautama Buddha. Remarkable it is too that the features show nothing distinctively Hindu. The hair grows in close crisp curls; the broad fleshy cheeks might make the face seem heavy, were it not for the marked and dignified expression conferred by the calm forward gazing eyes and acquiline nose, somewhat pointed at tip. The forehead is of average size, the lips very full and thick, the upper one long, throwing the chin, though full and prominent, into the shade. The arms, which touch the body only at the hips, are remarkably long, the large wellformed hands, and fingers reaching to the knees; the exigencies of the posture and material have caused the shoulders where the arms join to be rather disproportionately broad and massive. The feet, each 4 feet 9 inches long, rest on a stand, wrought from the same rock that seems small for the immense size and weight (80 tons) of the statue, a lotus stem springing at each foot is carried up in low relief twice round each leg and arm. Once in sixty years the scattered Jains gather from all quarters and bathe the collossus with cocoanut milk." To facilitate ascent, steps have recently been cut in the steep side of the hill at Jain expense in the interests of pilgrims and sightseers.

Besides the Gumta, Karkal contains two "Basties" and a "Stambha." The Heleangadi Basti is situated a mile or two out of the town and at the foot of a high hill from which a clear view can be obtained of the sea full 15 miles away as the crow flies. The chief interest of the Basti lies in the handsome monolithic pillar of a total height of 50 feet which stands at its entrance and in the fine silver and brass images of Jain Saints enshrined within. The pillar is described as the handsomest in South Kanara. In point of size it is doubtless the largest, but in design, proportion and wormanship it is inferior to several at Mudbidri and decidedly to the one at Venoor.

The finest temple by far at Karkal is the "Chaturmuka," or four-faced edifice, which stand a few furlongs from the Gumta above described. It is built in the form of a Mandapa or hall cruciform in plan with a lofty doorway and columned portico on each of its four quarters and a verandah running all round. The flat roof is constructed of massive granite slabs and is supposed to have once supported some sort of a cupola. The exterior wall and the flat surfaces of the pillars bear complicated carvings. The decorations consist of deities adorned with graceful and intricated arabesque designs, rosettes and stars, leaf and scroll works in endless combination wrought as finely as Chinese ivory work. The friezes and pediments round the pillars are similarly ornamented and frequently a stone in the wall displays either a quaint device, or a hundred pair of snakes inextricably intertwined, or grotesque head surrounded with fruitage. Enshrined within are twelve large burnished copper idols of Jain Saints in an erect posture and grouped in three, facing the entrance.

Venoor.

The Venoor Gumta, 35 feet in height, stands on a masonry platform on an elevated terrace. It, like the Karkal statue, faces due north and receives no direct sunlight to illuminate its sombre features. The site is situated on the left bank of the Gurpur river. The image bears an inscription, which has been disfigured by a crack. As far as it can be deciphered it records that

Timmaraja of the house of Chamunda, erected it at the instance of the Jain priest Charukirti, the High Priest of Belgola, whom Timmaraja acknowledged as his spiritual preceptor. The image was consecrated in 1604.

A Santeswara temple completes the list of Jain works at Venoor. It is attended by a beautiful pillar which is considered the best of the whole Kanara Collection. An attendant shrine adjoins the temple, which is set off by an exquisitely carved door frame, a veritable wonder of art, carved out in potstone, probably imported from Mysore. The shrine contains the 24 Thirthankaras ranged in a row and two feet in size of polished blackstone. Each is placed under a horse-shoe-shaped arch wrought in the same material.

Mudbidri.

Mudbidri is noted as the seat of the finest specimen of Jain architecture in the Chandranath temple built on a branch of the main road leading to Karkal 10 miles away. The entrance is spanned by an elaborately carved gateway behind which stands the usual *mana-stambha*, or pillar, crowned with a capital and canopied entablature of delicate open stonework ending in a highly enriched flamelike finial. The design of the temple resembles the common Chinese models composed of three storeys, the roofs of which rise over one another in a curious fashion and are covered with flagstones. Copper sheets take the place of the stones on the topmost roof in the present case. The temple is popularly known as the "1,000 column" temple from the numerous clusters of pillars of an endless variety of shape and design of which the edifice seems to be composed. Entrance to the shrine is forbidden, but presently the ponderous doors are pushed back for the inspection of the visitor, a light is seen to glimmer in the gloom within and to reveal a life-size polished brass image of Chandranath, the eighth Thirthankara.

A collection of tombs arranged after the fashion of an English country graveyard is shown to the visitor in another part of the place. The monuments, which are in various stages

of decay, are erected with one or two exceptions over the ashes of Jain saints, and in two or three tiers. The material used is cut laterite, faced with granite finials. Rectangular in form they resemble the wooden pagodas so common in Northern India. Mudbidri is 22 miles North-East of Mangalore, and lies in the hollow of a rolling plain.

Guruvankere.

The remains at Guruvankere, 2 miles from Beltangadi, are of no great note and consist of two temples dedicated to Santeswara and Chandranath respectively and a pretty Mantapa, or hall, with very lofty stone pillars. All the three buildings standing in the same enclosure, outside which stands the usual pillar. For the exquisite character of its construction it compares with the finest of the kind in the district.

NOTES AND NEWS.

Bharat Jain Mahamandal.

The 20th Session of the All-India Jain Association (The Bharata Jaina Mahamandal) opened at Bikaner on the 8th October 1927, at 1 p.m.

2. The spacious Pandal was tastefully decorated, and stirring mottoes were prominently exhibited on all sides. The Chairman and the President were seated on large, stately, velvet-cushioned, Chairs of Silver appropriately gilt over, both arms, having the shape of open-mouthed lions, with shaggy manes. The general seating arrangement was on Chairs and comfortable Benches. A portion was however, reserved for those who preferred to sit on the ground. Sufficient portion of the Pandal was reserved for ladies, many of whom sat out-side the *Chiks* with open faces, in silk Saries of variegated colours. The band of volunteers which comprised students of the Jain Training College and the Jain School presented a smart and active appearance, and worked indefatigably with cheerful

faces. Some lady volunteers were also noticeable, dressed like the male volunteers, in pure immaculate *Khadi*. The audience numbered over Two Thousand (2,000).

3. After the opening song and the address of Welcome, by Seth Milap Chand Vaid, Banker, Honorary Magistrate, and Chairman of the Reception Committee, Mr. Vadilal Shah, the incomparably generous, self-sacrificing and influential leader of the Swetambara Sthanakvasi Community was unanimously elected President.

4. Mr. Vadilal-Motilal Shah delivered an extempore address which lasted for full one hour. He gave a history of the Association since its formation in 1899 as the Jain Youngmen's Association, with the one object of propagating Jainism and uplifting the Jain Community. Jainism was Universal, Catholic, wide, and all-embracing. It was the one religion for all Mankind, for all times, and for all conditions. Every person *Jana* could evolve himself into a *Jain* just by adopting the two *Matras* of Right Knowledge and Right Conduct. Worship of the perfected One in the nude natural human form in an attitude of contemplation or in a condition of splendid adornment or its worship without the medium of any representation in matter, distinguished the three principal sects in Jainism, but the presence or absence of an image, or the form in which it was worshipped was not the essential principle of Jainism which was the recognition, the faith, and the realization of the one reality of life. The accentuation of differences in the forms, and rituals of worship, and the varieties of manner in which people in different parts formed their mode of life was responsible for disintegration, and deterioration in the Community and weakening of faith in basic principles.

5. The Association was founded to provide a common platform for all true Jains to enable them to mix together and form themselves into a strong body closely knit together, and handed for propagating the mission of Vira, the Vardhamana, far and wide for the benefit of all living beings.

6. He earnestly appealed to all sincere followers of Maha-

vira to sink all differences of manners and customs, and work together for the welfare of the world.

7. The following resolutions were duly proposed and unanimously adopted and the Session was closed amidst general enthusiasm with thanks-giving and congratulations to all-concerned :

Resolutions.

The following resolutions were passed by the All-India Jaina Association (The Bharata Jain Mahamandal) in its 20th Session, held at Bikaner on the 8th October 1927.

Resolution No. 1. This Meeting of the All-India Jain Association comprising Jains of all sects, of India resolves that inter-dining and inter-marriage among all sub-castes and sub-sects of Jains is not only permissible according to Jain Shastras, but is proper, expedient, beneficial, and an imperative necessity under the present social circumstances of the Community.

Resolution No. 2 This meeting of the All-India Jain Association, comprising all sects, gives expression to, and places on record, its extreme sorrow on

1. the ruinous litigation which has during the last 14 years drained off the finances and energies of the leading members of Digambara and Swetambara Communities, and

2. the sad tragedy which occurred at Rikhabdeo Kesarianath and resulted in the death of seven, and more or less serious injuries to about 100 Digambara Jains; and hereby constitutes a committee consisting of the following gentlemen to devise such measures as would bring about an amicable settlement, re-union and cordiality between two communities :—

1. Vadilal Motital Shah Esq ,
2. Ajit Prasada Esq.,
3. Meghjibhai Thobhan J.P.
4. Chimanlal Vakharia Esq.,
5. Seth Milap Chand ji Vaid, (Honorary Magistrate, Jhansi),
6. Sethiaji Agarchand Bhairondan

with power to add to their members.

Resolution No. 3. This Meeting of the All-India Jaina Association comprising Jains of all sects of India expresses its deep sorrow on the death of

(i) Rai Bahadur Jugmander Lal Jaini, M.A., M.R.A.S., Bar-at-Law, Law Member, and President Legislative Council, Indore, Joint Editor of "The Jaina Gazette," who had been one of the early members of this Association, and who edited its organ "The Jaina Gazette" from 1904, till his death on the 13th July 1927, at the premature age of 46. He was devoted to Jainism; and the good and upliftment of the Jain Community taken as a whole was always nearest his heart. He left by will the whole of his estate of the value of about a lakh of Rupees for the "preservation and propagation of Jainism for the good of mankind." Shri Gommatasaraji, Jiva Kanda, and Vol. I of the Karma Kanda have already been printed at his expense at a cost of about Three Thousand Rupees, (3000) and will soon be available to the general Public. Atmanushasna, Samayasar, Panchastikaya, Jaina Universe, are in course of publication.

(ii) Shri Vijaya Kamala Surishvarji, the great Swetambara Jain Acharya at the advanced age of about 80 years at Jalalpore in Surat district, on the 23rd February 1927, who was a Bal-Brahmachari and a learned Sadhu.

(iii) Shriyut Nilkantha Jinnappa Dongre, B.A., LL.B., of Gokak in the prime of manhood.

(iv) Rai Bahadur Trilok Chand Kalyan Mal of Indore at the age of 41 years, who founded the Trilok Chand High School, the Kalyan Mateshuri, Digambara Jain Kanya Patshala, the Kalyan Jain Aushdhalaya, the Shanti-Nath Jinalaya, and the Kalyan Jain Chhatra-Ashram at Indore. And who was well known for his liberal Charities.

(v) His Holiness Shri Lalita Kirti Swami, the Bhataraka of Karkal at the age of 36 years.

(vi) Mr. Moti-Khana Laxmipati Vardhamaniah, the famous Banker of Mysore at the age of 37 years. The welfare of the Jain Community and the propagation of Jainism was ever foremost in his mind. He established a free Jain Boarding House for which he spent about Rs. 1000 per month. He started a

Jain Education Fund. The grand success of the Mastakabhishekam of Sri Bahubali Gommateswara at Sravana Belgola, and of the Jain Conference there, under the distinguished presidentship of his Highness the Maharaja of Mysore, was entirely due to his generosity, personal efforts and influence.

(vii) Pandit Jai Devaji of Calcutta who was a good religious Scholar of liberal views, and a wealthy gentleman of sweet tongue and mild disposition. He was in the prime of his life.

(viii) Pandit Sunder Lal Humar of Partabgarh. He had all the Seventeen hundred Gathas of Shri Gommatasara by heart,and had taught their meanings to several gentlemen and ladies. He used to recite a hundred Gathas every morning as a rule. He died suddenly on the morning of the 14th Day of 1st half of Baisakh last, while he was observing the Chaturdashi fast, and had only a Dhoti on his body. He served the renowned Seth Mool Chand Seoni of Ajmere, for 40 years.

(ix). Pandit Girdharilal Nyayatirtha, the Head teacher of the seminary at Rikhabdeo Kesarianathji, a young devoted Jain who fell as the chief victim of the tragedy there on the sacred day of Akshaya Tritiya last.

(x) Lala Shikhar Chand, Banker and Land-holder of Rhotak who was murdered on the 17th February last by a fanatical Pathan named Kallan. He was so courageous and devoted to the protection of Hindu interests that he had earned the title of "The Lion of Rhotak." He established a Public Jain Temple in a large house of his own, and founded a Dharmashala.

(xi) Babu Banarsi Das Oswal Johri devotedly religious Digambara gentleman of Benares where we have only about a score of Jain families. He expired suddenly while proceeding with the Rathotsava in the Chowk Bazar of Benares City. He was a treasurer of the Syadvada Maha Vidyalaya there.

(xii) Shriyut Master Behari Lal Chaitanya whose death has left incomplete the great compilation of an Encyclopaedic Hindi Dictionary of Jain terms and technicalities.

(xiii) Shriyut Parmanand Jain, B.A. Pleader, Kasur, Punjab, who was the life and soul of the Punjab S. S. Conference, and who initiated many social and religious activities.

Ajit Prasada, Secretary.

* * *

Jain Public Library, Rawalpindi.

It is brought to the notice of all Jain Public that the above Jain Institution which was established some ten years ago is badly in need of funds. This institution has up to date been run by aid received from the Cantonment Funds but owing to the Cantonment Board having now decided to discontinue the aid unless and until the word "JAIN" is removed from the name of the Library, the Cantonment aid has been stopped, as the Jain Association refused to remove the word "JAIN" from the name of the Library and to adopt the name "DHANJIBHOY PUPLIC LIBRARY" as now proposed by the Cantonment Board.

This Library possesses 2,500 English and Jain Books and in addition subscribes to :—

4 Leading daily English Papers.
5 ,, ,, Urdu ,,
10 Jain (English, Urdu and Hindi) Papers.

The local subscriptions are not enough to meet the expenses which are approximately Rs. 50 a month. It is therefore requested that sufficient funds be accumulated so as to obtain a permanent income of Rs. 50 a month. Will the JAIN SAMAJ please be good enough to see their way to subscribe for this institution as much as possible and remit the money to :—

Messrs Devi Sahai Sohan Lall, Bankers,
Saddar, Rawalpindi.

Regular receipts will be issued to the donors and their names will be published with thanks in Jain papers.

* * *

Resolutions re: Shri Shatrunjaya.

This Meeting of the Jains of Marwar held at Shri Barkana Tirtha on 18th December 1927, congratulates the Jain Community of India for having most successfully preserved the vow of refraining from visiting the Holy shrines of Shri Shatrunjaya, in accordance with the Resolutions of Anandiji Kalianji and passed at the Special Sessions of the All-India Jain Swetamber Conference held in Bombay during August 1926, as a protest against the levy of a religious tax sought to be imposed by the Palitana Durbar on all pilgrims including British India subjects and further resolves that the said vow of sacrifice be vigorously kept and regards no suffering and sacrifice too great in this fight for their most cherished religious rights.

2. This meeting of the Jains of Marwar humbly prays that, His Excellency Lord Irwin, Viceroy and Governor-General of India will be graciously pleased to take immediate steps to protect and safeguard the rights and interests of the loyal and law-abiding Jain community over their most sacred Shatrunjaya Hill and will be pleased to abolish the levy of the obnoxious and illegal tax on pilgrims resorting to the sacred Palitana Hills for the very liberation of their soul.

3. Resolved that copies of the Resolutions Nos. 1 and 2 be forwarded by the President Shri Vijoy Vallabh Suriji to His Excellency the Viceroy and to the Press.

* * *

Obituary.

We are extremely grieved to learn the melancholy news of the passing away of His Holiness Shri Devendra Kirti Battaraka Pattacharya of Shri Humbujamatha on the 21st November. He was a good scholar of Jainism and was well known for his liberality in giving gifts. We condole with his followers at the great loss the Jain community has sustained in the demise of the Bhattarakji.

* * *

The All-India Humanitarian Conference.

The Fourth All-India Humanitarian Conference met in Madras on the 30th and 31st of December. The Conference began its session at 9 A.M. on the 30th instant in the Gokhale Hall. There was a very large gathering present including Mahatma Bhagwandin, Messrs. S. Srinivasa Iyengar, C. Vijia-raghavachariar, N. C Rangaswami Iyengar, Dewan Bahadur P. Parankusam Naidu, Rao Bahadur R. Krishna Rao Bhonsle, Mr. and Mrs. Jinarajadasa, Sadhu T. L. Vaswani and several ladies.

Mr. S. Srinivasa Iyengar.

Mr. S. Srinivasa Iyengar, M.L.A., the President of the South Indian Humanitarian League, in requesting Sadhu T. L. Vaswani to open the Conference observed that in the world as it was constituted to-day there were those who believed in Ahimsa. They were however filled with Ahimsa in various forms and degrees. Though both Hinduism and Buddhism preached Ahimsa, in the latter day both the religions neglected their duty. Modern evolution was rather in support of Ahimsa than of Himsa and it was hoped that this Conference would give an impetus to the movement of Humanitarianism.

Sadhu T. L. Vaswani.

Sadhu T. L. Vaswani in opening the Conference made an inspiring speech and said that for a long time in this country not only humanity had been suppressed but sub-human heart had been trampled upon. Current morality was in a small measure conventional. One essential element of the new morality would be the consciousness of harmlessness. A new civilisation would be built up whose basis would be not only brotherhood between all men, between men of the East and of the West but it would be a brotherhood of beasts and birds There was but one life. Again and again they were told that life was mystical and out of that mystical life in different forms was the creation of men, animals and devas. They must do harm to no form of life. Nowadays they were engaged in a struggle for Swaraj and that

struggle was for national emancipation. He sometimes said to himself "When shall Indians be saviours of the animal world? Who would claim swaraj for birds and beasts." In his prayer every morning he prayed for the animals and he prayed for the criminals. These two classes had been neglected and oppressed for a long time. Shall not Indians be saviours of the animal world and proclaimers of animal swaraj? It was said by some people that flesh food gave strength to the body. But it was forgotten by them that flesh foods are disease producing foods. They must avoid all foods which by fermentation and putrefaction produced matter which it was difficult to dispose of. Modern science had come to teach that there were elements of secret poison in all the cells of animals. Darwin's theory was that animals were distant cousins of men and yet men treated those cousins with cruelty. Lord Mahavira, founder of Jainism, was a prophet of Ahimsa and his teaching was to simplify life. He (speaker) appealed to young men to simplify life and simplification of life was the essence of Ahimsa. To be simple was to be concentrated and understand something of the purpose of life. A man's body was a temple of God. If will-power had to be developed, that temple of God ought not to be desecrated. Flesh foods would not give them real *shakti* but would give them *shakti* which was only a stimulant, and all stimulants were injurious. To promote Humanitarianism, every young man, every student should understand the value of doing at least one act of service to the animal world. Current education only produced clever men, but there were clever men in plenty. What was needed was the education of the heart, and that could very well be undertaken by those in whom lived the spirit of Ahimsa, and then they would create an atmosphere of Ahimsa throughout the country.

Welcome Address.

Mr. C. S. Mallinath, on behalf of the Chairman of the Reception Committee who was absent on account of certain unavoidable and unforeseen circumstances, welcomed the President and the delegates in a short speech. He said:—

The last Conference was held in Bombay in 1918 and after a lapse of 9 years we have the fortune of seeing another Conference. This long break of nearly a decade shows what interest our people have in Humanitarian work. Until December 1926, there was no good organisation for the propagation of Humanitarian teachings in this city. Thanks to the sermon of His Holiness the Jainacharya Sri Gambirvijayaji Maharaj, a society under the name of the South Indian Humanitarian League was started and opened by him on the 9th December 1926. Since then the League has been doing substantial work and it has received popular recognition not only in the city but in the moffusil places also. It has succeeded to an appreciable degree in minimising animal sacrifice in Periapalayam, Tenali, Thiruvottiyur and Karunguli. It is a matter for congratulation that the League has called the All-India Conference here.

And this Conference is convened here in the hope of meeting distinguished Humanitarians and representatives of Humanitarian societies and discussing with them on the methods of carrying on Humanitarian propaganda. I am glad to see here delegates from different and distant parts of India and from Burma.

The work of a Humanitarian is not a bed of roses. His work does not end with giving a lecture on Ahimsa. He must be able to answer questions, clear doubts and convince his opponents; and first and foremost of all he must be a true Humanitarian himself.

The field of work for the Humanitarian is vast and varied. He has to launch into a crusade against the killing of animals and birds for food, for fashion, for sport, for science and in the name of religion.

It is no good simply establishing Humanitarian societies. We should find out sincere Humanitarian workers to propagate our mission.

The work of such societies should not be confined only to the animal world. It should extend to ameliorate the condition of those human beings who are considered no better than

animals. Nay! our first attention should be given to them. Because if we educate the lower classes of the human race and teach them humane ideals, we will be having two objects fulfilled. We will lift our brethren and put an end to the cruelty which they are daily accustomed to do. For it is the uneducated and the depressed people that do more injury than the educated.

Before concluding I wish to suggest that there should be an All-India Humanitarian Conference every year; provincial and District Humanitarian societies should be established; sufficient Literature on Humanitarianism should be published and prescribed for study in schools; annual conferences should pass practicable resolutions which may be adopted and put into practice by the branch societies.

I hope this Conference, under our distinguished President will chalk out a path of practicable work. I will be failing in my duty if I do not pay my respectful thanks to Sadhu Vaswani for his kindness to open this Conference.

A telegram from the Bombay Humanitarian League wishing, success was read and recorded.

Election of President.

Rao Bahadur R. Krishna Rao Bhonsle proposed that Mr. C. Jinarajadasa do preside over the deliberations of the Conference and referred to him as belonging to a band of workers headed by Dr. Besant whose name and fame were well-known in both hemispheres. India was a sacred land and yet in this land sacrifices of innocent animals were made in the name of worship to gods and goddesses. Such sacrifices were made out of sheer ignorance. The South Indian Humanitarian League was doing a great deal of propaganda work by means of which it was sought to stop or at any rate diminish the extent of cruelty to animals caused by sacrifices. As a result of such propaganda, the sacrifice of sheep and fowls at the recent festival in Periapalayam was appreciably reduced.

Mr. N. C. Rangaswami Iyengar seconded the proposition and Mr. Jinarajadasa was installed in the chair and garlanded.

President's Address.

Mr. C. Jinarajadasa, in the course of his address, said :—

My Brothers,—Humanitarianism is a creed which can be professed by all, whatever their religion and race may be' There are some who work for Humanitarianism, because they are religious, and the service of man is the way of expression of their devotion to God. But I think in the main Humanitarianism is the declaration that the greatest gift which life can give to man is to discover the best that there is in human nature.

There are several kinds of work for both man and beast, which are inseparable in the life which each Humanitarian must lead to-day. I will first deal with the work for the animals. Here, a very great radical change must take place in our attitude towards animals. We have to get away from thinking of them as different from ourselves, because their outer form is different. The only possible attitude of the true Humanitarian is to consider the animal as our yonnger brother. From such an attitude, the desire to abolish every kind of cruelty naturally arises. Obviously, the ill-treatment of an animal is not only cruel in itself, but it is a denial of our true human nature.

There are many kinds of cruelty which we ignore, because they are the custom of ages. The overloading of beasts, the use of sharp weapons to beat them, the use of bridles and bits which inflict pain, all these things are tolerated throughout the world, because it has been the custom. But we have now to see that a custom, because it is old, is not necessarily good; and if there is the slightest cruelty in the custom, it must be combated with our utmost power. I will not elaborate all that has to be done in this field But one need only go about the streets and examine the horses and the bullocks to find out how much needs to be done to put an end to cruelty.

I need hardly say how, to any sincerely religious man, animal sacrifice in the worship of God is an utterly repellent thing. We know animal sacrifices are characteristic of religion in its most primitive and savage condition. The Negroes of

South Africa in their fetish worship sacrifice animals. But the terrible thing is, a great religion like Hinduism of the most wonderful loftiness is associated with the most degraded forms of primitive religion and animal sacrifices are not only tolerated, but encouraged by some as a part of the worship of God. The burden of teaching the ignorant masses the highest truths about religion rests on us, who are educated men and women of the community.

I will only just touch upon the gospel of vegetarianism in this connection. The whole world is slowly becoming vegetarian, and the conception of a non-flesh diet is everywhere beginning to gain ground. But we must frankly admit that, if flesh diet still persists among many communities, it is largely because they have not yet found a suitable vegetarian diet. We know now from modern science that to keep health certain constituents are necessary, and specially those mysterious things called the vitamins. It is largely for the lack of these vitamins in a wrongly arranged vegetarian dietary, that people turn to eat meat. Needless to say, there are enough of arguments to prove that a vegetarian diet is far healthier than a flesh diet, and that many forms of ill-health can be avoided if the flesh-eaters will turn to vegetarian diet. We must educate the world as to what is the true dietary, and in this regard, I would like to emphasise how bad cooking is very greatly responsible for people turning to a flesh diet. Badly cooked vegetables with no flavour do not give the natural stimulus which is required for the physical need of man through the palate. If there were better cooks in the homes, there would be a great impetus to vegetarianism.

I will not touch upon the great problem of peace, because it is so well-known. To be a Humanitarian means to work for peace in every department. I am myself a firm believer in the work for the world peace of the League of Nations. I know quite well that the Central Powers still dominate, and that there is much of the old diplomacy still controlling world problems. I am also aware of the criticism that the League of Nations is mainly a League of White Nations. But these deficiencies in

the present League of Nations in no way obliterate the great work already done by the League, and now the only way to establish the world peace is through a League of Nations.

I have not touched on untouchability. As the abolition of it is already a plank in the National Platform, I have little to add to all that has been said so splendidly by Gandhiji. Humanity cannot but bless him for his great work on behalf of our depressed brothers.

Srimati Kamaladevi Chattopadhyaya spope next on the evils of untouchability and deplored its existence in pernicious forms on the West Coast. When such an eminent scientist as Sir J. C. Bose taught them that even plants had life, it looked as if people would hereafter hesitate to eat vegetables. A geologist might teach them that even stones had beauty and that no harm should be done to stones. When people were able to appreciate and respond to such ideas, they were shutting out their own brothers and sisters and treating them as worse than animals and stones. It was considered pollution even to look upon a human being. They were thus denying to themselves the ancient heritage that life was one and existed in all things.

Srimati Subhadra Devi then spoke in Hindi on Ahimsa.

The morning session concluded with a vote of thanks to Mr. C. Jinarajadasa.

Second Sitting.

The Conference re-assembled at 3 p.m. at the Gokhale Hall with Sadhu T. L. Vasvani in the chair. The proceedings of the evening began with a short lecture on 'Religion and animal sacrifice' by Mr. K. S. Narayana Aiyar of Trivandrum who said that animal sacrifice was the most loathsome of the many evils that degraded the Hindu society in the eye of humanity. He declared that religion and Sastras did not contemplate such an act of cruelty to animals and quoted certain authorities from ancient Sanskrit and Tamil works in support of his argument. Finally the speaker appealed to the audience to put a stop to

this system and lead a life of ahimsa and also to the Government to make adequate legislations and help them in that direction.

Mr. G. R. A. Acharya, a doctor who then followed spoke on the evil effects of flesh eating and dwelt at length on the medical aspects of the question. He said that by avoiding flesh eating they would be able not only to prevent many diseases arising out of those diets but also reduce the heavy expenditure incurred in this country by the medical department.

Resolutions.

Altogether 13 resolutions were passed at the Conference. The first two were moved from the chair and carried unanimously.

Congratulations to H. H. the Maharaja of Mysore.

I. This Conference records with a deep debt of gratitude the inspiring Jubilee Message of His Highness the Maharaja of Mysore which runs as follows :—

"I pray that a similar spirit (of brotherhood) may extend itself to the dumb creation and that we may see animals and especially those we hold sacred, treated with ever-increasing consideration for feelings which they cannot express."

Further it respectfully offers its warm congratulations to His Highness the Maharaja of Mysore on the appointment of a Committee to consider the desirability of legislation to prevent the slaughter of cows and other useful animals in the Mysore State and entreats His Highness to bring this matter to a happy and speedy consummation.

Gratitude to H. H. the Maharani of Travancore.

II. This Conference expresses its heartfelt gratitude to Her Highness the Maharani Regent of Travancore who is the Patron of the Travancore Humanitarian Society for having rendered substantial aid to the said Society in its work on behalf of the dumb millions and congratulates Her Highness on her having successfully stopped animal sacrifices in all places of worship within her State.

In favour of Vegetarian Diet

III. That having regard to the cruelties involved in the slaughter of animals for food and in view of the fact that it has been scientifically established that a diet entirely free from flesh-food will maintain the health and the strength of the human body and prolong life, this Conference affirms its conviction that a vegetarian diet is naturally what is indicated for mankind and determines to do all in its power to lessen the evil of flesh-eating with its consequent cruelties and appeals to all persons interested in the humanitarian movement to start associations in all important towns to carry on the propaganda.

Mr. Swaminatha Mudaliar, B.A., the Sectretary of the Madras Vegetarian Society, moved this resolution with a few appropriate remarks.

Pandit Malaviya's Speech.

Pandit Madan Mohan Malaviya in seconding the proposition declared that the vegetarian diet was the best and the only national diet for a man. He considered that all those who at present indulged in non-vegetarian diet were following a mistaken path. In ancient days their Rishis had discovered the advantages of that diet and God had created varieties of food men wanted. One of the eminent doctors, Mr. Alexander Hague, had approved that meat diet was very injurious to men and did not do him much good and what was regarded as good was only temporary and the most nutritious substances were almonds, wheat, milk and dhal, and these had been medically approved of.

In Germany and Japan many race competitions and experiments had been made of the comparative strength of those who lived on vegetarian diet and flesh diet and the vegetarians were the first to reach the goal and win the race and were found to be still able to undertake another race. He pointed out that it had been further proved in the recent war. Those who took wine and flesh were the first to fall down because they would be able to fight only under certain conditions. No doubt flesh would give one heat but it would make him merciless and exhaust him

very soon and he could not bear the strain. The Pandit said that he had spent all his life in the service, in his own humble way, of the country and he was anxious that his countrymen should be as strong and powerful as the people in other parts of the world. He was working for the country but also for the Hindus (hear, hear,) and if he felt and was convinced that meat diet was necessary either for the country as a whole, or for the Hindus he would not hesitate to preach it and he could emphatically assert that the vegetarian diet was the best for the soldiers as well as for the saints. In this connectio he stated that he did not agree with Dr. Moonji who still held that people should take flesh diet. He did differ from him in that matter but he could say that a pure vegetable diet was the thing needed for all Indians and for all Hindus. "Don't imagine, I would suggest a course which would lead a defeat either for the Indians or for the Hindus" assured the speaker. He was absolutely convinced that even from the point of view of patriotic considerations, there was absolutely no reason to depart from that excellent vegetarian diet that they, the Hindus, were now living upon. When they departed from the realm of that utilitarian point of view they should consider the humanitarian point of view and then the matter would become quite clear. They would not like that they should be sacrificed to satisfy the hunger of a lion or wolf. He asked: "How can you think of a child being sacrificed to satisfy the hunger of any man and how can you, as reasonable men, desire that the butcher's knife should be put into the bowels of another creature of God in order that your hunger should be satisfied, while God has left in abundance good and delicious food? God has given you judgment, wisdom and knowledge with the help of which you grow numerous nutritious food to enrich your dishes. Mother gave milk to the child for a small limited period but cow supplied them with milk throughout their life and he made an appeal: "Be grateful to God who is the creator of all creatures and don't be ungrateful to Him by destroying his creatures. You have no right to do so. But protect all creatures as you yourself wish to be protected:"

Pandit Malavia congratulated the organisers on the excellent work they had been doing and wished that this activity should be multiplied a thousand fold with a view to teach all over the world the wisdom and knowledge and the purity of a clean vegetarian diet. To save the people from the evils of it, propaganda work should be done to promote the knowledge of Humanitarian principles so that man might not go with the wrong notions that the meat diet was essential for him either for individual happiness or for national strength and power.

At the request of some in the audience, he then addressed the meeting in Hindi on the same subject. The resolution was then carried.

President's Speech.

Sadhu Vaswani, in bringing the day's proceedings to a close, made a few remarks in the course of which he said he was exceedingly glad that speaker after speaker emphasised the value of vegetarian diet. He asserted that flesh food would not help them in any way either in point of strength or wealth and ancient scriptures and modern science were not in favour of meat diet and he told the young men and appealed to them to do some propaganda work in schools and colleges where they would find opportunities to move in a new atmosphere of harmlessness and advised them to form Ahimsa Leagues attached to every school and college so that the Humanitarian work might be effectively carried on. He was glad to hear that at this Conference great emphasis had been laid upon doing something for poor and the untouchables. He pointed out that the God of salvation was in the hearts of these dumb creatures and also in the hearts of the untouchables and if people approached them with that true love, that would be the day of India's liberation.

The Conference then adjourned with a vote of thanks to Sadhu Vaswani and Pandit Madan Mohan Malavia.

Lantern Lecture.

Under the auspices of the Conference a lantern lecture on 'Kindness to animals" was given at 6-30 P.M. by Mr. N. C.

Rangaswamy Iyengar, the Superintendent of the S. P. C. A. The lecture was well attended by men, women and children.

Third Sitting.

The Conference met again at 8-30 A.M. on Saturday the 31st December. Mr. C. Vijiaraghavachariar of Salem was unanimously voted to the chair. The following resolutions were moved, seconded and supported by convincing speeches and carried unanimously.

To Prohibit Animal Sacrifice.

IV. This Conference appeals to the Government of India and the Indian Princes to prohibit animal sacrifices by legislation and such other effective measures, as such sacrifices are against the true spirit of religion and humanity.

To stop exportation of cattle.

V. This Conference is of opinion that in public interests Humanitarian and economic it is necessary to stop exportation of cattle by Law.

To stop slaughter of useful animals.

VI. This Conference appeals to the Government of India and the Indian Princes to stop the slaughter of useful animals such as milch cattle etc., on Humanitarian as well as on economic grounds.

To introduce Humane education in schools.

VII. This Conference strongly recommends to the Educational Authorities that health and Humane education should be imparted to school boys and girls.

To establish Veterinary Hospitals.

VIII. This Conference requests the Government of India, the local Governments and the Indian States to establish in as many places as possible Veterinary Hospitals, in order to alleviate the sufferings and the high death rate of useful cattle in our country.

To open Poor Houses.

IX. This Conference emphatically desires to call the attention of the Chiefs of Mutts and other charitable Institutions

to the deplorable conditions of the poor classes, who live a life of utter starvation owing to the unemployment crisis and to the decay of agriculture, indigenous arts and industries and requests their warm co-operation to start Poor Houses on the line of those in Western Countries in order to lessen the public nuisance and to turn the poor beggars to be worthy sons of our Country. Further it appeals to the Provincial Governments to pass laws penalising able-bodiel beggars so that they may not increaae in numbers and be a source of menace to society.

Production of enough fodder.

X. This Conference appeals to the Local Governments to devise and adopt ways and means for the production of sufficient fodder for each area and humbly suggests in this connection the following methods of meeting this long-felt want :—

(*a*) Specifying by legislation the proportion of the area to be sown with fodder crops such as paddy, ragi, cholam, etc., per acre since almost all the food crops yield fodder.

(*b*) Making it incumbent on every town and village to allot some lands in proportion to the fodder needs of the concerned areas for common grazing.

(*c*) Providing the necessary facilities for the growing of grass in the common pasture.

(*d*) By prohibiting the exportation of fodder.

Against the use of silk.

XI. Having regard to the cruelty involved in the manufacture of silk this session of the All-India Humanitarian Conference appeals to the enlightened public to desist from the use of silk for purposes of dress and ornamentation.

To start Humanitarian Societies.

XII. This Conference appeals to the public to start Humanitarian Societies in all towns and villages and arrange to convene an All-India session every year.

To appoint a Committee.

XIII. This Conference authorises the authorities of the League to appoint a Committee to carry on the work of the

Conference for the coming year and to put the resolutions into actual practice.

The Chairman's concluding speech.

Mr. C. Vijiaraghavachariar in his concluding speech said :— To-day we have passed a number of very important resolutions. Some of them can be put into practice only with the aid of the Government. But as you all know the Government as it is constituted now will not sympathise with your movement. If we should have full patronage of the Government, we should have Swaraj. I offer my hearty congratulations to the organisers of this League. But I wish to suggest that you should confine your attention to the fulfilment of one object—to preach and practise *Ahimsa.* Every institution should have its objects and aims clearly and definitely defined. There should be division of labour. I do not like that you should trouble yourselves over the question of the *Devadasis.* Let the *Devadasis* take care of themselves. One word about the vegetarian diet. The popular belief is that flesh-food gives strength, and vigour to one who takes it. But now-a-days even eminent doctors in Europe and America are changing their beliefs. Not only that. They themselves have given up taking flesh and are busy preaching in favour of pure vegetarian diet. Martial spirit does not necessarily arise from using flesh-diet. We lack training; otherwise we can be as warlike as any other fighting nation.

Mr. K. S. Narayana Iyer, the Secretary of the Travancore Humanitarian Society invited the Conference to hold its next session at Trivandrum in December 1928.

Mr. Shyamiji Shivji, the Secretary of the South Indian Humanitarian League thanked the President and the delegates. Then the Conference came to a close.

In the evening the boys of the Hindu Religious School, Walajabad, staged a drama to illustrate the evil consequences of *Himsa.* The drama was well attended and appreciated. Mr. Lalji Meghji of Hyderabad gave a present of Rs. 25 to the young actors.

Index to the Jaina Gazette, Vol. XXIII, 1927.

A. B. C. of Jainism, 103, 133, 185, 212.
Abdullah Allahdin, 127.
Adharma, 285.
Adhikari, Prof. P. B., 165.
Ahimsa, 136.
Ajit Prasada's speech, 92.
Ajit Prasada, 160.
Ajiva, 1, 2.
Akalanka, 18 19.
Alfred Jacob Shaw, 140.
Aloka, 37, 42.
An extinct city, 128
Ananta Chaudash, Holiday for, 153.
Angas, 1, 17, 18.
Anta Krita Siddhas, 67.
Anu, 41.
Anubhaga Bandha, 125.
Are the Indian people happy, 235.
Asrava, 1, 2.
Astikayas, 41.
Atishaya Kshetras, 78.
Atreya, B. L., 116.
Attar Sain Jain, 21.
Attributes of the soul, 216.
Bandha, 1, 2.
,, Causes of, 125
Bergson's theory of Time, 34.
Bhadrabahu, 17, 18.
Bharat Chakravarti, 53.
,, Jain Mahamandal, 301.
Bhattacharyya, H., 33, 128, 285.
Brahma-deva, 36.
Bright ones in Jainism, 244.
Chakravarti, Prof. A., 17.
Champat Rai Jain, 51, 64, 146, 273.
Chandra Gupta Maurya, 17.
Chandulal, R., 127.
Chimanlal, J., Shah, 103.
Chowtars, 6, 9.
Chowtar palace, 7.
Concentration, 10, 47.
Condolence meetings, 202.
Cottage Industries, Survey of 59.
Das Lakshan Dharma, 205, 232.
Datta, 104.
Devardhi Gani, 18.
Devasuri, 250.
Devendra Kirti, 307.
Dhanapala, 19.
Dhanendra Das, 91.
Dhaneshwar Suri, 19.
Dhavala, 8.
Dhrauvya, 37, 38.
Digambara, 18.
Digambara Jain Deputation, 155.
Digambara Jain Parishad, 92.
Digambara Jain Sabha, Simla, 258.
Donations, 63.
Duration of Karmas, 126.
Early historic period, 15, 16.
Felix Valvi, 263.
Ferdinando Bellini-Fellipi, 185.
Foodless Age, 188.
Ghasi Ram Jain, 172.
Glory of Lucknow, 92.
God or Ishwara 185.
Gopichand Jain, 122, 205, 232.
Gotras among the Jainas, 229, 259, 293.
Gurubasti, 7, 8.
Guruvankere, 301.
Halavaravarga, 5.
Happy new year 29.
Hardiker, N. S., 218.
Haribhadra Suri, 19.
Hartel, Dr., 106.
Hem Chandra Rai, 43.
Hemachandra, 19, 97.
Higher Education, 43.
Hiralal Jain, 15.
Holy Quran, Extracts from, 127.
Hopkins, Dr., 105.
Hosabasti, 7, 8, 9.